

University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

NOT TO BE ISSUED.

FOR THE YEAR 1926

WITH THE GOVERNMENT REVIEW THEREON



BANGALORE

PRINTED AT THE GOVERNMENT PRESS

1927

Government of His Highness the Maharaja of Mysore.

NOT TO BE ISSUED.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 4410-21—Edn. 12-26-37, dated 16th February 1927.

Report on the working of the Archæological Department during the year 1925-26.

Reviews the —

READ—

Letter No. 10416, dated 9th December 1926, from the Registrar, Mysore University, forwarding a copy of the report on the working of the Archæological Department during the year 1925-26.

ORDER No. E. 4410-21—EDN. 12-26-37, DATED 16TH FEBRUARY 1927.

Recorded.

The Director and his Assistant toured in all the Districts except Chitaldrug. A detailed survey of monuments was made during the year in parts of the Taluks of Hassan, Kadur, Tarikere and Tumkur. Among the monuments so surveyed, the Janardana temple at Palya, the Channakesava temple at Hirikadlur and the Kesava temple at Honnavara in the Hassan Taluk deserve to be mentioned. It is reported that the temples at Honnavara have been badly neglected and the extensive Inam lands misused by the archaks and that the villagers are in favour of the formation of a vigilance committee for the supervision of the temples. The Deputy Commissioner, Hassan District, is requested to inspect the spot and take necessary action.

2. The Ancient Monuments Preservation Regulation received the assent of His Highness the Maharaja on the 9th July 1925 and thus became law in the State. Proposals for the working of the Regulation are under the consideration of Government.

3. Among the manuscripts and printed books that were examined during the year were a Greek Farce with old Kannada passages contained in the Oxyrhynchus Papyri of the Second Century A. D., the Swayambhu Purana, the Katantra Grammar and an interesting correspondence between two anonymous Sanskrit Pandits on the question of caste. The following facts could be gathered by an examination of the above works:—

(1) Sanctity of the person of women leading a religious life irrespective of race and nationality on the Malabar Coast as testified to in the Greek Farce contained in the Oxyrhynchus Papyri of the Second Century A. D.

(2) Sea trade between Alexandria and the West Coast of India.

(3) Reference in Sanskrit Works to the travels of the Chinese pilgrims Fa Hein A. D. 401 to 410.

(4) The date of Katantra Vyakarana 300-400 A. D.

(5) The Era and the date of Amsuvarman of Nepal A. D. 518-519.

(6) The rational views of Tiruvenkatacharya Swami and his disciples on the caste system (A. D. 1530-1600).

4. One hundred and twenty-five new Epigraphical records extending from the 9th down to the 19th Century A. D. were collected, during the year. Eleven old silver coins of Moghul Kings and 212 miscellaneous copper coins together with an old copper plate illustrative of the tools of Smithy craft are reported to have been acquired and added to the Archæological Museum. An illustrated catalogue of the

No. E. 4410-21—EDN. 12-26-37, DATED 16TH FEBRUARY 1927.

coins exhibited in the Museum cabinet is said to be under preparation. A complete set of photographs in the Archæological Museum was sent to the Wembley Exhibition and a Certificate of Honour with a medal was awarded by the Exhibition authorities.

5. The Inspection Reports of the Revenue Sub-Division Officers are stated to have been received in respect of only ten institutions. It is disappointing to find that in spite of the directions contained in the reviews of Government on the Administration Reports of the Department for the last two years, no improvement is visible in the inspection work done by the Revenue Officers. Government desire to take this opportunity to reiterate that it is one of the duties of the Revenue Officers to visit important monuments in their jurisdiction and see whether they are properly looked after and furnish inspection reports to the Director of Archæology. They will be constrained to take suitable notice of omissions of this duty, if there is no improvement in inspection work during the current year. In future reports, the Director of Archæology is requested to furnish a statement showing the monument, to be inspected, the due date for inspection of each monument, the Officer responsible for inspection, the date on which the monument was last inspected, the date on which the report was furnished and reasons, if any, for not carrying out the inspection in cases in which it has not been possible to do so during the year.

N. MADHAVA RAO,
Chief Secretary to Government.

To—The Registrar, Mysore University.
The Deputy Commissioners of Districts.
The Revenue Commissioner in Mysore.
The Chief Engineer of Mysore.

Ed.—P. S. R. N.

CONTENTS.

	PAGES
Tours and Exploration.	1

PART I—Archaeology.

(i) Monumental survey :—

Janardana temple at Palya, Hassan taluk	1-2
Kesava temple at Kausika	2
Channakesava temple at Ambuga	2
Kallesvara, Mallesvara, Virabhadra and Kesava temples at Kannagala	2-3
Kesava temple at Sankha	3
Kesava temple at Anugavalli	3
Channakesava temple at Hirikadalur	3
Kesava and Kodamma temples at Honnavara	4
Vishnu and Siva temples at Hiri Ingla in Kadur taluk	4
Lakshmikanta, Siddhesvara and Banasankari temples and Lakshmissa's birth place at Devanur	5
Somesvara temple at Kabali	5-6
Nakanathesvara and Lakshminarayana temples at Brahmasamudra	6
Somesvara temple at Somapura in Tarikere taluk	7
Vishnuvardhana image at Belur	7

(ii) Preservation of Monuments :—

Passing of the Ancient Monuments Preservation Act	7
Inspection Reports from Revenue Sub-Division Officers received	7
Estimates for repairing the monuments	8
Souryakesava temple at Nagamangala	8
Tripurantakesvara temple at Belgami	8
Harihariesvara temple at Harihar	8
Edicts of Asoka in Molkalmuru taluk	8
Fort at Bangalore	8
Syed Ibrahim's tomb at Chennapatna	9
Proposed construction of a tower over the Mahadvara of Venkataramana'svami temple at Devaragudipalli in Bagepalli taluk	9
Varadarajasvami temple at Hebbur	9
Durbar Hall and Fort of Sivappa Nayaka at Nagar	10

(iii) Manuscripts and Printed Books :—

(1) A Greek Farce with old Kannada passages of the 2nd century A. D.	
General remarks regarding the location, characters and language and plot of the Play	11-12
Translation of the Greek Play	12-15
Glossary of Kannada words occurring in the Play	16-17
Purport of the Greek Farce	17-18
A distinguished scholar on the Greek Farce	18-21
(2) The Svayambhu Purana and Fahien	21-27
(3) The Katantra Grammar and its data	27-28
(4) An interesting correspondence between two Anonymous Sanskrit Pandits on the question of caste	28-33

PART II—Epigraphy.

Total number of records collected during the year.	34
--	----

Inscriptions in Anekal taluk, Bangalore District :—

A stone inscription at the village Kadu Jakkanahalli	35
Two stone inscriptions at Indalavadi	35

Inscriptions in Alur Sub-taluk, Hassan District :—

A stone inscription at Palya	36
--	----

Inscriptions in Arkalgud taluk :—

Kanatur copper plate grant of Srirangaraya of Saka 1584 in the possession of Puttasamaiya, Shanbhog, Kesavattur.	36-38
--	-------

Inscriptions in Belur taluk, Hassan District :—

A stone inscription of the reign of Hoysala King Narasimha in the Kesava temple .. at Belur.	38
A stone inscription of the reign of king Vinayaditya at Rannagatta	39
A stone inscription of the reign of Vijayanagar King Srirangaraya at Rannagatta ..	39
A stone inscription at Afuru	41
Two viragals of the reign of Hoysala king Narasinhadeva at Kandavara	41-42
Three stone inscriptions at Tolalu	42-43
Six viragals of Hoysala period at Tagare	43-45
Two viragals of the reigns of Hoysala Kings Narasingadeva and Ballaladeva at Kusavara	45-46
A stone inscription at Jodi Krishnapura	46
A stone inscription at Mullenahalli	46-47

Inscriptions in Hassan taluk :—

A stone inscription of the reign of Hoysala King Viraballala II dated Saka 1114 ..	47-52
Three stone inscriptions at Kandali	52
A stone inscription at Koramangala	53
A stone inscription at Mayisamudra	53
Two inscriptions on a pillar in the sluice of a tank at Heragu	53
Two inscriptions on a stone near the Isvara temple at Heragu	54
A stone inscription in a land to the north-west of the village Heragu	55
A stone inscription in the temple of Heraginamma at Volagerehalli	56
A stone inscription near Kallesvara temple at Kanajanahalli	56
A viragal inscription at Kodihalli	56
A stone inscription near Ganesa temple at Kittanakere	57
Two stone inscriptions of Hoysala King Ballala and another stone inscription near Isvara temple at Kittanakere	57-61
An inscription on Karugal stone and another inscription on a stone near Kallesvara temple of the reign of Hoysala King Ballala II at Hullenahalli	61-63
A stone inscription at Bairapura	63
Three stone inscriptions at Salagame	63-65
A stone inscription at Kadaga	65
Three stone inscriptions at Ibdana	65-66
Two viragal inscriptions of the reign of Hoysala King Narasimha at Ugani	66
Two viragal inscriptions at Gaudagere	67
A viragal inscription at Kallahalli	68

Inscriptions in Bowringpet taluk, Kolar District :—

A stone inscription at Betamangala	69
A stone inscription at Guttahalli	69
A stone inscription at Bettakuru	70
A stone inscription at Krishnapura	70

Inscriptions in Chintamani taluk, Kolar District :—

A stone inscription at Chimnapalli	70
A stone inscription of Nolamba King Mayindamarasa at Chimnapalli	71
A stone inscription at Siddhamatha	71
Three stone inscriptions at Doddabommenahalli	72-73
A stone inscription at Satanahalli	73
A stone inscription at Koturu of the Vijayanagar King Devaraya	73-74
Two stone inscriptions of Chinnana Nayaka in the Venkataramana temple at Alamgiri	74-75
Four stone inscriptions at Ganjuru	75-77
A stone inscription at Handigere	77
A stone inscription at Dandupalya	77-78
Three stone inscriptions at Kagati	78-79
A stone inscription at Bodanamari	79
A stone inscription at Husenapura	79-80

Inscriptions in Kolar taluk :—

Two stone inscriptions at Harabi Kottanur	80
---	----

Inscriptions in Malur taluk :—

Copy of Jangalapalli grant of Krishnaraja Vodeyar III in the possession of the Jodidar at Tekal.	81
Two stone inscriptions at Tekal	82
A stone inscription at Kommanahalli	82-83
A stone inscription at Yanamettalahalli	83
Two stone inscriptions at Huladenahalli	83

Inscriptions in Mûlabagal taluk :—

A stone inscription at Maraheru	84
Two stone inscriptions at Yelavahalli	84-85
A stone inscription at Irugamuttanapalli	85
A stone inscription at Srirangapura	85-86
A stone inscription in Ambalikallubetta	86
A stone inscription at Anahalli	86
Copy of a grant in the possession of the Jodidar at Madenahalli	87
A stone inscription of the reign of Rashtrakuta Prince Ranavaloka Kambaya at Melagani	87
A stone inscription at Guttahalli	88
A stone inscription at Marakalagatta	88-89

Inscriptions in Chamarajanagar taluk, Mysore District :—

A stone inscription at Albur	90
--------------------------------------	----

Inscriptions in Mysore Taluk :—

A nirup of Krishnarajavodeyar III, in the possession of Pandit Seshaiyengar at Mysore	90
---	----

Inscriptions in Nagamangala taluk :—

A stone inscription near the Middle School at Nagamangala	91
Four stone inscriptions at the village Tibbanahalli	91-93
A stone inscription at Ankanahalli	93-94
A stone inscription at Kudugubalu	94
Three viraga's at the village Madake Hosur	94-95

Inscriptions in Tirumakudlu Narasipur taluk :—

A stone inscription at the village Aladur	95
---	----

Inscriptions in Koratagere Sub-taluk, Tumkur District :—

Copies of 3 grants of Ranabaichegaudaraiya, Holavanahalli Chief, in the possession of Jibi Vasudevacharya and Subbanna at Holavanahalli	96-99
A copper plate grant and a copy of a copper plate grant in the possession of Karibasa-vaiya at Holavanahalli	99-101
Two stone inscriptions at Akkajahalli	101

Inscriptions in Tumkur taluk :—

A stone inscription at the village Hebbur	102
A stone inscription at the village Brahmasamudra	102
A stone inscription at Agrahara	102
Archaeological Museum	103
Office work	103
Dr. Barnett on the Greek Farce	103
A distinguished scholar's opinion on the interpretation of the Farce	104
Results of archæological researches during the year	105

APPENDIX A.

Statement showing the amounts spent during the year 1925-1926 for the repairs and maintenance of Ancient Monuments in the State	106-108
---	---------

APPENDIX B.

List of Photographs taken during 1925-1926	109
List of Drawings prepared during 1925-1926	109

APPENDIX C.

Inscriptions in Kannada characters	
Index	

ILLUSTRATIONS.

Plate No. I.	Kesava image in the temple at Kausika	..	..	..	..	Frontispiece.
Do II.	Kesava temple at Hirikadalur, Front view, to face page	..	..	..	..	2
Do III.	Do do Plan	..	..	..	..	4
Do IV.	Do Honnavara, Front and back views	..	..	..	..	6
Do V.	Do do Plan	..	..	..	..	8
Do VI.	Somesvara temple at Kabali, Front and back views	..	..	..	..	10
Do VII.	Do do Plan	..	..	..	..	12
Do VIII.	Lakshmi Narayana temple at Brahmasamudra, Frieze	..	..	..	..	14
Do IX.	Somesvara temple at Sompura, Linga and Metallic statue of Vishnuvardhana in Channakesava temple at Belur	..	..	..	..	16
Do X.	Views of Sivappa Nayak's Fort and Durbar Hall and of the seven ponds near Nagar. Views of a pond at Mahantu Mutt near Anantapur, Shimoga District.	..	..	..	..	18
Do XI.	Melagani stone inscription of Ranavaloka Kambayya	..	..	..	..	88

PLATE I.



KESAVA IMAGE IN THE TEMPLE OF KAUSIKA.

ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1925-26.

TOURS AND EXPLORATION.

The Director and his Assistants made tours in parts of the Mysore, Tumkur, Hassan, Kadur, Bangalore, Kolar and Shimoga Districts.

PART I.—ARCHAEOLOGY.

(i) MONUMENTAL SURVEY.

Detailed monumental survey was made during the year in parts of the taluks of Hassan, Kadur, Tarikere and Tumkur. In the Hassan Taluk the following villages were visited :—Pālya, Ambuga, Kausika, Kāpnāgāla, Sankha, Anugavalli, Hirikaḍalūr and Honnāvāra.

2. Pālya is a small village, 12 miles to the west of Hassan on the Hassan-Saklespur Road. The place is over grown with *lantana* which has almost destroyed the village. A new village has sprung up at a higher level on the road-side. Two streams called *Sankha Tīrtha* and *Chakra Tīrtha* flow in front of the village and join together to form a river called Padmavati by the local people. This seems to be a place full of hoary traditions. The *Sthala-purāṇa*, a copy of which is available with the *archak* of the temple, mentions this as the hermitage of the sage Jamadagni. According to it, the village and the river are called by different names in different ages. It is stated that Lord Janārdana manifested himself here to Jamadagni and to Śrī Lakshmi.

3. The Janārdana temple in the village is a pretty large structure with a high compound wall all round it. The main temple consists of a *Garbhagriha*, a *Sukhanāsi*, a *Navaranga* with a porch attached on the south side and a *Mukhamantapa*. The *Navaranga* is a big hall measuring 21 feet square, the central ceiling of which is recently removed to admit light inside. The *Mukhamantapa* also is a long hall (48' × 21') and has got four entrances, two on the south, one on the east and one on the north.

4. The pillars in the *Navaranga* are nicely carved. They are square in shape to a certain height from the bottom, they then are octagon and sixteen-sided becoming rounded just below the capital. Similarly, pillars in the *Mukhamantapa* also are elegant in outline and of pleasing Proportions.

5. The main image in the *Garbhagriha* is about five feet high, rather stoutish in bulk and has a large nimbus behind it. The image holds discus and conch in the two back hands. The front right hand is in the *Abhaya* pose while the front left rests on the loins. This image is termed Janārdana in the inscription found in the temple; but its attributes slightly differ from those ascribed to Janārdana in the Āgama works. A figure of Garuḍa is carved on the lintel of the *Sukhanāsi* doorway.

6. A seated figure of Vishṇu with discus and conch in the two back hands and *Abhaya* and mace in the two front hands; and also two seated figures of *Āṇṛās* (early Vaishṇavite saints) are placed in the *Navaranga*. Two fine big *Dvārapālakas* or Doorkeepers are standing in the *Mukhamantapa* on either side of the *Navaranga* doorway. In front of these figures the words "*Dvārapālakarasēvaḥ Ranganṇa*" are carved on the floor; meaning that one Ranganṇa set up these figures as signs of his devotion to God. On the walls of the *Mukhamantapa*, a *Kinnara* with a man's face and animal body in the act of worshipping Śiva on one side, and Garuḍa and Ānjanēya fighting with each other on the other side are carved.

7. Four inscriptions (Hassan Taluk 19, 20, 21, 22) are found in the compound of the temple. A new inscription was discovered on one of the pillars of the *Mukhamantapa*. The first three inscriptions are of different dates and record the grant of endowments for the service of the God Janârdana. The last, Hassan 22, relates to an endowment granted for the service of Śiva. This may refer to the temple of Rāmēśvara which stands behind this temple. The new inscription now discovered records the gift of a conch shell fitted with gold frame for the service of the temple. In the centre of the east wall of the compound is the big gate and in that of the south and the north walls are the doors opening into the shrines of Lakshmī Nārāyaṇa and Ānjanēya, respectively. The shrine of the goddess is in the south-west corner of the compound. The goddess is about three feet high, seated cross-legged on a pedestal two feet high, holding lotuses in the two back hands, the front hands being in the *Abhaya* and *Varada* poses. The image has earrings in both the ears. A tortoise is carved on the pedestal. A figure of Vēṇugōpāla stands in a room on the verandah of the shrine of the goddess.

8. This temple is a Muzrai Institution enjoying a grant of Rs. 7-14-6 per month. A car-festival takes place annually on the 15th day of the bright fortnight of P'hālgunā.

9. An estimate for Rs. 2,700 making provision for repairing the roof, rebuilding a portion of the compound wall and fixing new doors had been sanctioned and the work was in progress at the time of inspection.

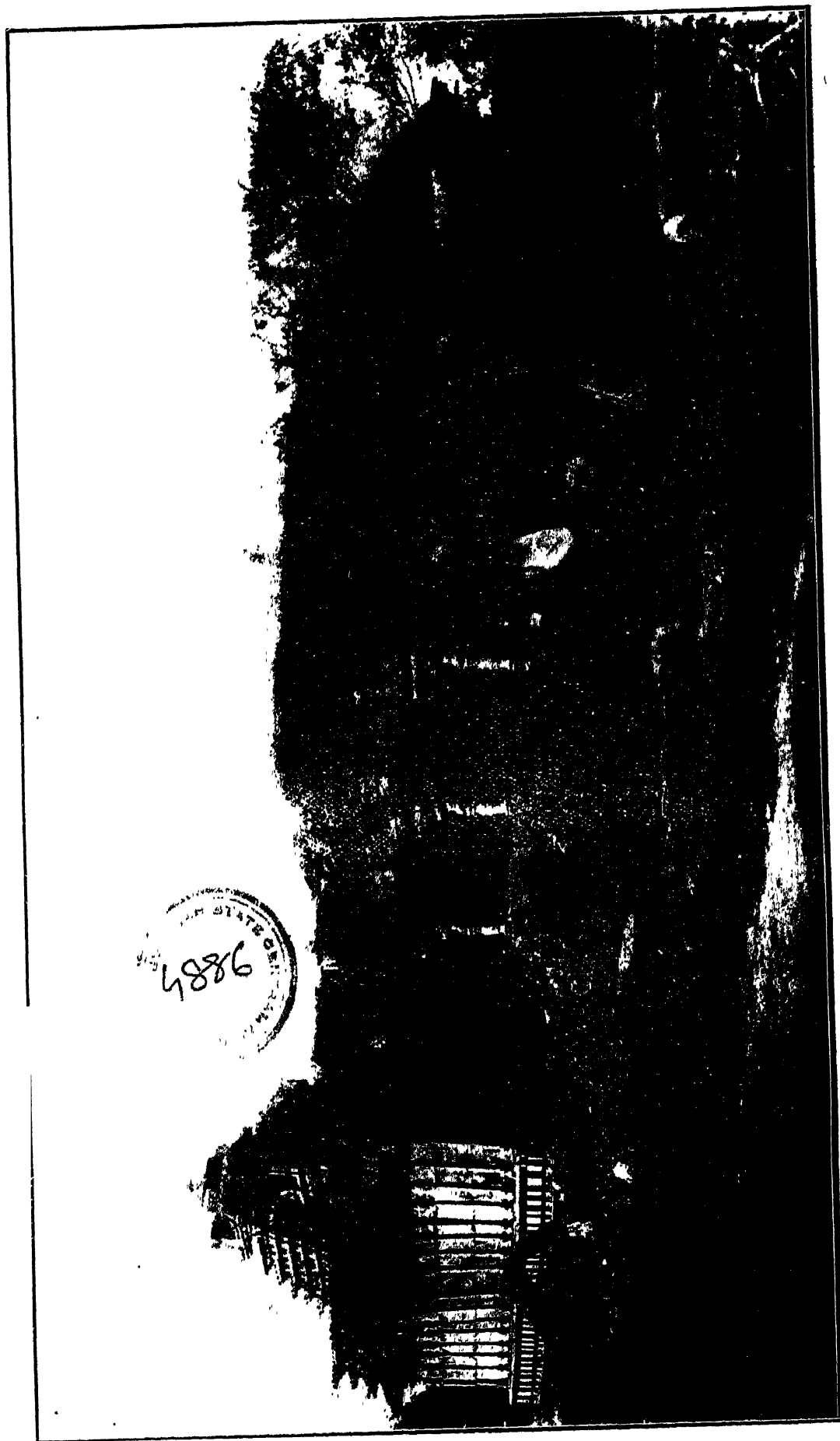
10. Kausika and Ambuga are small villages at about six and seven miles respectively to the south of Hassan, and are Railway Stations on the Mysore-Arsikere Railway.

11. A stone image called Rambhādēvi is still worshipped by the people on the bund of the Ambuga Tank and a grand festival takes place once in three years when thousands of people assemble here. There is a belief that the worship of this deity would ward off disease and drought. There are temples in both the villages dedicated to Chennakēśava.

12. The temple at Kauśika is a small one of no architectural importance. It consists of a *Garbhagriha*, *Sukhanāsi*, a *Navaranga*, a *Mukhamantapa*, and a verandah. The Kēśava figure is about six feet high and holds conch and discus in the back hands and lotus and mace in the front hands. The image is one of the finest figures yet witnessed. A car-festival takes place on the fifteenth day of the bright fortnight in the month of Chaitra every year. The temple car is a fairly big one and is very well carved. The temple is a Muzrai Institution enjoying an inam of about 23 acres of land both wet and dry. The temple stands in need of urgent repairs. It appears the villagers have already contributed about Rs. 2,000 and are willing to pay more, if required. The front *mantapa* is leaking as also the *Navaranga*. The front *mantapa* also requires flooring with slabs of stones. There is an ugly mud wall on the right side of the verandah which requires to be removed.

13. The Chennakēśava temple at Ambuga is also a small structure much dilapidated at present. It consists of a *Garbhagriha*, a *Sukhanāsi* and a *Navaranga* with a verandah in front. In the *Navaranga* to the left of the *Sukhanāsi* doorway, there is a niche in which a small image of Yōga Narasimha is placed. The main image is about four feet high including the pedestal which is about one foot high. The figure holds conch and discus in the back hands, lotus and mace in the front hands. A festival is held annually one month prior to that at Kauśika. Some of the stones of the Gopura bear mason's marks. The temple which is a Muzrai Institution enjoys an inam of about 15 acres and stands in need of urgent repairs. A portion of the *Navaranga* has settled leaving cracks both in the roof and the walls. To prevent water getting into the building, a tiled roof has recently been built by the villagers over the terrace. One of the beams of the front verandah has cracked and is supported by a rude prop. Plants have grown on the roof of the *Mahādvara*. The Dharmadarsis prayed that the *Yāguśāle*, and *Pākaśāle*, may be rebuilt in brick and a compound wall surrounding the temple and the land adjoining it may be constructed. They represented that a sum of Rs. 850 had been paid by the devotees about ten years ago; but that nothing has as yet been done.

14. Kaṇṇāgāla is a very flourishing village at a distance of about eight miles to the north-west of Hassan. There are four temples in the village. **Kannagala.** They are the temples of (1) Kallēśvara, (2) Mallēśvara, (3) Virabhadra and (4) Kēśava. The last one which is in the heart of the village is



KESAVA TEMPLE AT HIRIKADALUR, FRONT VIEW.

kept in a tolerably good condition. The others are hastening to ruin. The Kallêśvara temple is the best of these. It consists of a *Garbhagriha*, a *Sukhanâsi*, and a *Navaranga*. The entrance to the temple is on the south, and opposite to it against the north wall of the *Navaranga* there is a doorway leading into a small shrine which must have contained the image of the goddess ; but is now empty. To the right of the *Sukhanâsi* doorway in the *Navaranga* there is a niche containing the image of Ganapati. The ceilings are all deep and well carved and the structure as well as the Gopura is after the Doḍḍagaddavalli style. The *Sukhanâsi* doorway is adorned with perforated screens.

15. The other two Śaiva temples, viz., Virabhadra and Mallêśvara are in utter ruins. A worn out inscription stands in front of the Mallêśvara temple which refers itself to Śaka year 1280, i. e., A. D. 1358 (*Vide* Ins. 34, M. A. R. 1924).

16. The Kêśava temple consists of a *Garbhagriha*, a *Sukhanâsi* and a *Navaranga*. It is a Hoysala building considerably altered and repaired sometime at a later date. The ceilings in the *Sukhanâsi* and *Garbhagriha* are deep ones. The tower, however, is of a much later date and not elegant to look at.

17. A beautifully carved image of Harihara is lying under a tree in front of the village holding a trident and a rosary in the right hands and discus and conch in the left hands. The image is intact and deserves preservation. It will be well if it is carefully removed and kept in a Museum.

All these temples are Muzrai Institutions and enjoy nearly 30 acres of land as inam. In spite of such a large endowment, service in these temples is quite unsatisfactory.

18. Sankha is a village about six miles to the north of Hassan and halfway between that town and Kondaḍji. There is a small temple in the village dedicated to Kêśava which is not of any architectural merit. The temple faces the north and consists of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* and a *Mukhamantapa*. The image is about six feet high including the pedestal and holds conch and discus in the back hands and lotus and mace in the front hands. Garuḍa is carved on the pedestal. This is also a minor Muzrai institution and has got an endowment of about nine acres of land. There is no compound wall and the Entrance Mantapa has fallen into ruins. It appears an estimate for repairing this temple was prepared years ago.

19. Anugavalli and Hirikaḍalûr are two small villages near Dudda, a Railway Station on the Hassan-Arsikere line. Anugavalli has a Kêśava Temple called Râma's Temple by the villagers. An inscription (Hassan Taluk 77) that stands in front of the temple mentions that the two sons of one Nârâyanaṇṇappa did obeisance to the feet of Râmachandra and departed. From this it is clear that a temple of Râma must have existed here once upon a time, but traces of this have completely disappeared now. The temple consists of a *Garbhagriha*, *Sukhanâsi*, and a *Navaranga*. In front of the *Navaranga*, there is a small verandah and in front of the verandah there is a big hall of 25 *Ankanas*. There is yet another verandah adjacent to the hall.

20. The Channakêśava temple at Hirikaḍalûr, of which only a mention was made in the Report for the year 1909 deserves fuller notice. The temple is now all in ruins. It consists of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* and a *Mukhamantapa* connected with the *Navaranga* by a porch. There are traces of a *Mahâdvâra*. From inscriptions (Hassan Taluk 82 and 83), it is seen that there was a temple to the north of the Kêśava temple dedicated to Ranganâtha. No trace of that temple exists at present. It is learnt that the image of Ranganâtha was a very beautiful one and that it was carried away by some officer about the year 1899, while one Nanjunda Naidu was Amildar at Hassan. About sixteen pillars of this temple have recently been removed to Hassan and are lying near the Town Hall. The villagers have made use of the rest of the fallen material in building a neat little temple dedicated to Îśvara within the village. The image of Kêśava is about eight feet high standing on a pedestal about two feet high. Garuḍa is carved on the pedestal. The image is broken. It appears the officer who removed the Ranganâtha figure wanted to remove this also ; but as the villagers strongly protested against such an action it was left behind.

21. All the ceilings in the temple are very beautifully carved. Each is different in design and workmanship from every other ceiling. Of the eleven *Ankanas* of the *Mukhamantapa* only seven stand at present, the remaining four having fallen down.

22. The pillars of the Navaranga are carved with bead ornaments.

23. Honnâvâra is a flourishing village about four miles to the north-west of Dudda.

Honnâvâra.

The village contains about twenty temples most of which enjoy Inam lands.

The following are the important ones among them :—

Kêśava temple	Vîrabhadra temple
Îśvara „	Chikkamma „
Ānjanêya „	Bîredêvaru „
Koḍamma „	

24. The most important is the Kêśava temple which is very interesting from the architectural point of view. It consists of a *Garbhagriha*, an open *Sukhanâsi*, a *Navaranga* and a porch. The outer walls of the temple are carved with images as at Sômnâthpur and Halebid. The following are some of the important figures carved. Seventeen of the twenty-four murtis Kêśava, Nârâyana, Mâdhava, Vishnu, Madhusûdana, Trivikrama, Vâmana, Śrîdhara, Hrishikêśa, Padmanâbha, Dâmôdara, Sankarshana, Vâsudêva, Aniruddha, Purushôttama, Nârasimha and Janârdana, while Gôvinda, Pradyumna, Adhokshaja, Achyuta, Upendra, Hari and Krishna are omitted. Varâha; Manmatha attended by chouri-bearers; Lakshmi Nârâyana with Garuda sitting at his feet; Vênugôpâla; Gôvardhanadhâri; Arjuna shooting at the fish; Three nude female figures, one holding a parrot on one hand and a *Gunja* berry in the other, the second with a vessel in her left hand and a *Gunja* berry in her right hand and the third holding a book in the left hand while the right hand is raised above her head; Two male figures one playing on the Vîna (Nârada ?) and the other wearing sandals with a long coat, staff and ring and several attendant figures and musicians. There is a standing male figure with *Sakti* and goad in the back hands and fruit and lotus in the front hands. This figure could not be identified.

25. All the ceilings in the *Navaranga* are beautifully carved. The side ceilings have full blown lotuses in the centre. The central ceiling is a very ornate one divided into nine panels. The central panel has Kêśava carved on it; surrounding panels have attendants. These are surrounded by *Yâlis*, *Navagrahas* and Musicians.

26. The *Garbhagriha* doorway is very beautifully carved. The image of Kêśava inside the *Garbhagriha* is about eight feet high and holds conch and discus in the back hands, lotus and mace in the front hands.

27. The village deity is called Koḍamma and a festival in honour of this Dravidian goddess is held every year in the month of Chaitra. The deity has a large number of devotees who are at present improving the temple by voluntary contribution. The image is a fairly big one made of stucco, with a serpent hood on the top and four hands, holding skulls in her back hands, dagger and *Kapâla* in her front hands. A buffalo is sitting near the foot of the deity.

28. All these temples with no exception are in an awfully neglected condition. The archaks are said to be abusing the extensive Inam lands of the temple. The villagers are beaming with piety and have bitterly complained about the unsatisfactory condition of the monuments in their village and prayed for the formation of a Vigilance Committee by Government. Their prayer deserves favourable consideration.

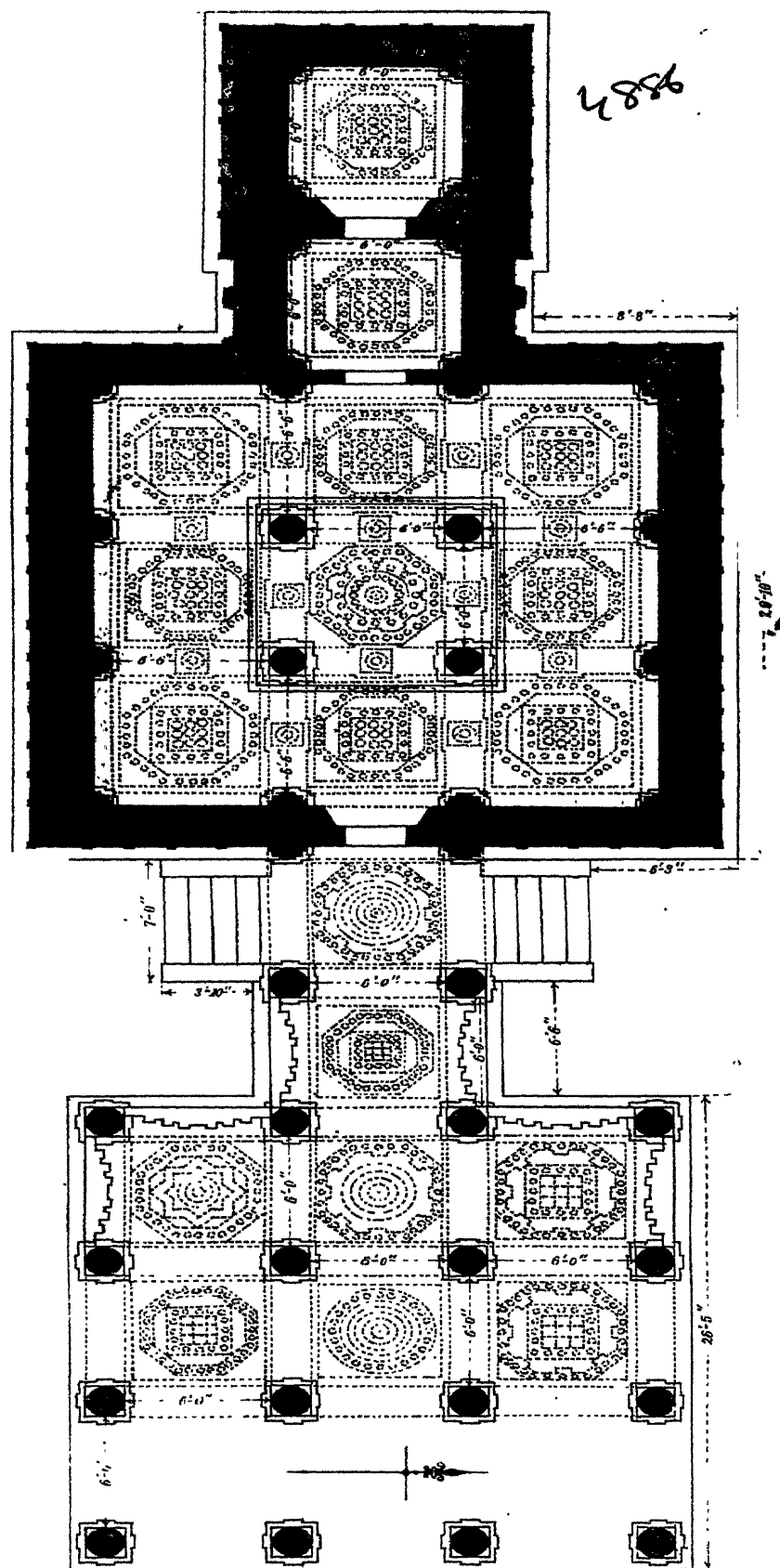
29. The following villages of the Kadur Taluk were next visited: Hiri Ingla, Devanûr, Kabali, and Brahmasamudra.

30. Hiri Ingla, is a *bechirak* or deserted village three miles to the North-west of Kadur Town. In the midst of a thick scrub jungle which now

Hiri Ingla.

covers the village site, there is a big temple in utter ruins. All that remains of the structure is a big hall covering nearly forty *ankanas*, each *ankana* measuring about eight feet square. The pillars are all plain and the ceiling uncarved. A big mutilated figure of Vishnu is lying against a wall. The image holds discus and conch in the two back hands while in the right front hand there is a ball and the left hand is in the attitude of resting on a mace.

31. There is also a Siva temple built in the Dravidian style but of no architectural merit. It has been rudely repaired with mud walls. The temple faces the east and consists of a *Garbhagriha*, *Navaranga*, and a *Mukhamantapa*. The *Navaranga* is of eighteen *ankanas* and has doors to the East and South. The following figures are



KESAVA TEMPLE
HIREKADALUR HASSAN TALUK



GROUND PLAN.

kept in the *Navaranga*. Dakṣiṇāmūrti seated in *Vīrāsana*, Chāmundeśvari, two images of Kāla Bhairava, two images of Gaṇapati and Yôgā Nārasimha. There is also a big figure of Kēśava probably belonging to some other temple.

32. The image of Pārvati is about four feet high including the pedestal. A tiled roof structure by the side of the main temple contains an image of Vīrabhadra.

33. The temple seems to have been an elaborate one originally and to have had its flourishing days, as indicated by the huge car lying in pieces in front of it.

34. Dēvanūr is one of the most important villages in the Kadur Taluk and is a Railway Station on the M. S. M. Railway between Arsikere and Kadur. The Sanskrit name of the village is *Surapura* or *Gīrvānapura* while in the inscriptions it is called Lakṣmī Nārāyaṇapura. The *Sthalapurāṇa*, a copy of which is available in the village, traces it to Arjuna, the hero of the Mahabharata War, as other *Sthalapurāṇas* do with a view to give hoary appearance to any sacred place.

35. This is said to be the birth-place of the famous Kannaḍa poet Lakṣmīśa, the author of Jaimini Bhārata and some scholars maintain that Rudrabhaṭṭa, author of Jagannātha Vijaya also belonged to this place. A tablet in the memory of Lakṣmīśa in the English Language is recently put up within the precincts of the Lakṣmīkānta temple. This temple is a pretty big one and of some architectural merit. It faces the east and consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga*, *Mukhamantapa* and a Verandah. The *Mukhamantapa* consists of eighteen *ankanas*. There are two entrances to the temple; one to the east which is the main gateway and the other to the south. A covered Verandah runs all along the compound wall.

36. The main image in the *Garbhagriha* is about five feet high including the pedestal and the *prabhāvali* or nimbus, and holds lotus and mace in the back hands and conch and discus in the front hands. The shrine of the goddess is to the right of the main shrine with a mantapa in front. The goddess is about four feet high and holds lotuses in her two back hands while the two front hands are in the *abhaya* and *varada* poses. A car festival is held every year in the month of *Vaiśākha*.

37. Of the three inscriptions that are found in the temple, the earliest is that which stands by the side of the South Gate dated Śaka year 1440 and refers to some endowment granted for the maintenance of a perpetual lamp in the temple.

38. The temple is a Muzrai Institution enjoying Inam lands to the extent of about twenty-five acres. The monument stands in need of urgent repairs. The wall on the east side has fallen down. It appears that the building was repaired in 1907 at a cost of Rs. 1,900. The *Mahādvāra* has no shutters and also requires touching up here and there. It is stated that the amount sanctioned by Government for celebrating the *Kṛittikōtsava* festival every year is accumulating unutilized in the Treasury.

39. The Siddhēśvara temple situated at the northern end of the village is another important structure in the village. It is the earliest and also the best of the temples there from an architectural point of view. It is a pretty neat temple after the Doḍḍagaddavalli style. It consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga*, and *Mukhamantapa*. The *Mukhamantapa* is apparently a later structure in the Hoysala style, some of the pillars of which are elaborately carved. One of these carved pillars closely resembles a pillar seen in the *Navaranga* of the Bêlūr temple in outline and workmanship. The fine inscription stone (Kadur Taluk 12, E. C. VI) which forms part of the wall to the left of the *Navaranga* states that the temple was built in Śaka year 1156, i.e., A.D. 1234. The temple stands in need of urgent repairs, the whole building being leaky. The villagers are willing to pay a portion of the cost.

40. There are several other smaller temples in the village which are not worth noticing. There is a temple dedicated to Banāśankari and its devotees, of whom there are about twelve families in the village, have recently constructed a neat little temple to keep the processional image of the deity. Chauḍēśvariamma is the Dravidian goddess of the village.

41. A small beautiful image of Yôgā Nārasimha said to have been found in the bed of the tank is kept in front of the school building.

42. Kabaḷi is a small village three miles to the north-west of Dēvanūr. It is called Kabbali in inscriptions. The Sômēśvara temple here is a neat little structure of three cells. It consists of three *Garbhagrihas*, a *Sukhanāsi* and a *Navaranga*. The entrance is on the south side while the

Garbhagrihas are on the west, north, and east sides. The *Sukhanāsi* is attached to the West cell and the other two cells are open having no cross walls separating them from the *Navaranga*. The western cell contains the *Linga*. The eastern cell contains an image of *Sūrya*. The northern cell is now empty but must have had an image of *Vishṇu*, as indicated by the figure of *Garuḍa* carved on the pedestal.

43. On either side of the *Sukhanāsi* doorway, which is adorned with perforated screens, there are two elegantly carved niches which are, however, empty at present. They perhaps contained the images of *Gaṇapati* and *Malūshāsura-mardini*. A mutilated figure of the latter is still lying in the *Navaranga*. The *Saptamātrikas* or seven mothers are placed against the south wall of the *Navaranga*. The doorway of the west *Garbhagriha* is beautifully carved. *Gajāsura-mardana* is carved on the lintel and *Dvārapālakas* are standing on either side. Only the west cell has got a tower over it with pleasing and well proportioned parts. The ceilings are all deep and crisp in outline. There are traces to show that the temple had a porch in front of the entrance.

44. The *Sūrya Nārāyaṇa* image is about five feet high and stands on a pedestal one foot high. The *prabhāvali* behind the image has small images representing the first twelve of the twenty four forms of *Vishṇu*. The image has two hands holding a lotus in each hand. The lotus in the left hand is broken.

45. *Brahmasamudra* is a small village at a distance of about 10 miles from Kadur on the Kadur-Chikmagalur Road. One big inscription stone (Kadur Taluk 51) which stands in front of the *Īśvara* temple in the village has got the following explanation for the name of the village.

"vipravargada Vēdadhvanighōshav Īśabhavanam bhairavam dvijam ratnam ādudarim Brahmasamudravemba pesarāyitu"

The village is called *Brahmasamudra*; for the sound of the Vedic recitation is the noise of the ocean, the temple of *Śiva* is its ship and the *Brāhmins* are its gens.

It is also called *Lakshmī Nārāyaṇapura* in some inscriptions.

46. There are two temples in the village, one *Śiva* temple and the other *Vishṇu* temple. From the same inscription referred to above it is seen that the God *Īśvara* in the temple is called *Nākanāthēśvara* and was set up by one *Nāka*, *Sarvādhikāri* and Chief Minister of King *Nārasimha* in the year A.D. 1169. According to another inscription (Kadur Taluk 66) the *Vishṇu* temple was constructed three years later by *Āchi Rāja*, another *Sarvādhikāri* under the same king.

47. The *Nākanāthēśvara* temple is completely gone, only a small room with a tiled roof now standing in its place. Two fine *Dvārapālakas* are the only relics now remaining of the original structure. A metallic figure of *Pārvati* is also placed inside the temple. A *Lingāyet* is said to be the *archak* here. It is stated that jewels of this temple worth about Rs. 2,000 are in the possession of one *Maraju Siddiah* of the village and that he is not giving them for use in the temple.

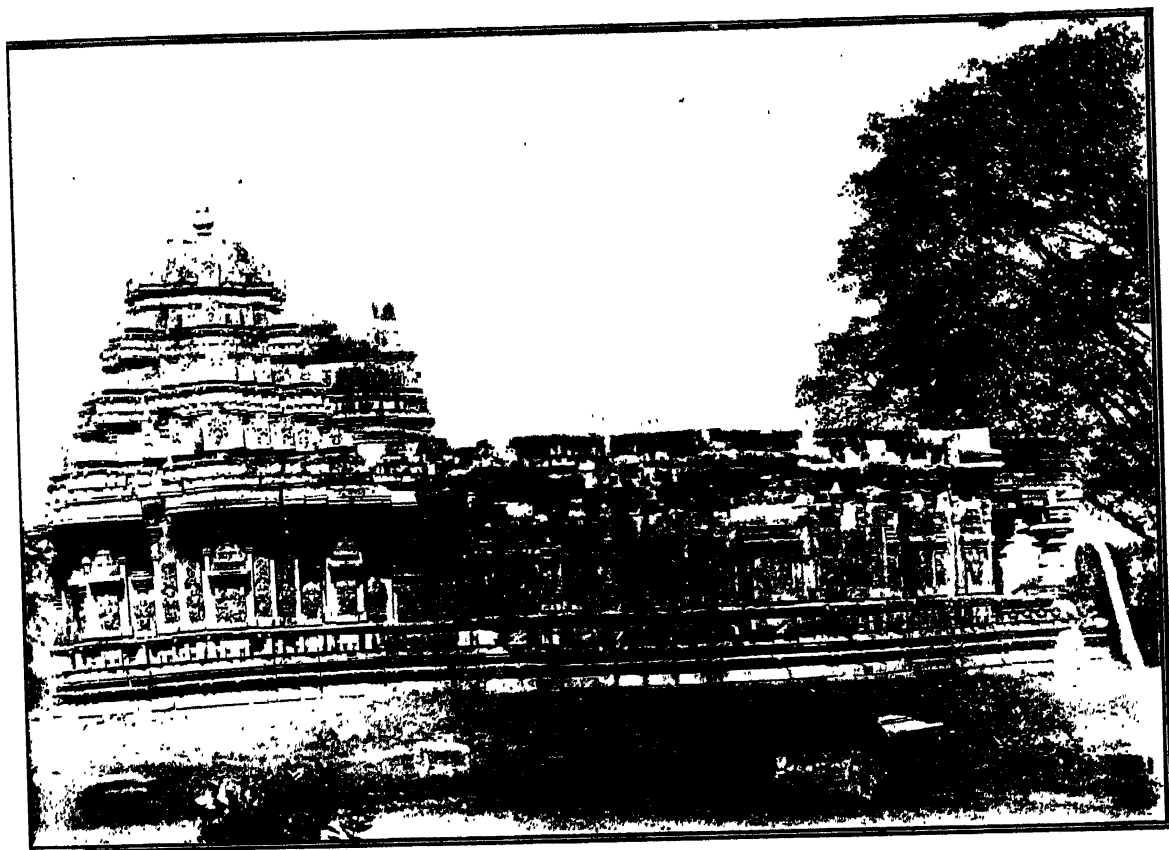
48. The *Vishṇu* temple in the village dedicated to *Nārāyaṇa* is the better preserved of the two and is called *Lakshmī Nārāyaṇa* temple in inscriptions. It is a neat little structure of considerable architectural merit. It consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga* and a Porch. The temple faces the east. All the ceilings in the temple are deep and very artistically executed. They are all very crisp in outline as if carved only yesterday. Some of the designs in the ceilings are quite new and ingenious.

49. The most beautiful piece of carving is that on the lintel of the *Sukhanāsi* doorway, which contains an image of *Lakshmī Nārāyaṇa* attended by angels, demigods and musicians. Big *makaras* with *Varuṇa* on their back are carved on either side. The workmanship of this piece of carving is superb and equals that of *Tāṇḍavēśvara* friezes met with in the *Hoysalesvara* temple at Halebīd.

50. The image inside the *Garbhagriha* is very beautiful. Its height is about six feet and it stands on a pedestal about two feet high. The image holds lotus and mace in the back hands and discus and conch in the front hands. It is flanked by *Śrīdēvi* and *Bhūdēvi* and Chouri-bearers by their side. *Garuḍa* is carved on the pedestal.

The following images are found in the *Navaranga*; *Vēṇugōpāla*, *Yōga Nārasimha*, *Gaṇapati* and *Saptamātrikas*. All of them are very good examples of *Hoysala* art.

51. The tower is of brick and looks like a later addition. It is learnt that service in the temple has stopped for the past twenty years.



KESAVA TEMPLE AT HONNAVARA, SIDE VIEW.

4886



KESAVA TEMPLE AT HONNAVARA, BACK VIEW.

52. Sômapura in the Tarikere Taluk was visited next. This is a village in the midst of a forest on the bank of the Bhadrâ about eight miles to the west of Tarikere. Rangênahalli on the Tarikere-Koppa Tramway is the nearest Station, from where the temple is about three miles. In an inscription which is near the temple, this place is called Halasûr (Tarikere Taluk 3). This seems to be a place of great sanctity and attracts thousands of people during the time of the car festival annually held on the first day in the bright fortnight of Pushya.

53. The temple is dedicated to Sômêśvara and consists of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* and a *Mukhamantapa*. The *Navaranga* has an entrance on the North wall and has a Porch on that side. Another doorway on the West side opens into the *Mukhamantapa*. The pillars in the *Navaranga* are elegantly carved. The pillars of the *Mukhamantapa*, however, show a transitional stage between the Dravidian and Hoysala styles; The combination of these two styles is very pleasing here. The *Sukhanâsi* doorway has got perforated screens. On either side of it two rude niches are constructed in brick and mud. In one of these an image of Gaṇapati is placed and in the other an image of Subrahmanya is kept. A small room is formed in the *Mukhamantapa* by mud walls in which figures of Kâlabhairava and Vîrabhadra are enshrined.

54. The pedestal on which the Vîrabhadra stands does not belong to it, as can be seen by the seven horses and a charioteer carved on it.

55. The shrine of the goddess is very simple and is stated to be a recent addition. It is still incomplete. The tower of the temple is of brick and mortar after the Doḡdavadavalli style.

56. A new inscription on a pillar to the right of the *Sukhanâsi* doorway was discovered. This is dated 1253 A.D. and records the gift of a *Gadyâṇa* to the god Sômêśvara. The name of the donor is not visible.

57. The most interesting feature in the temple is the Sômêśvara Linga in the *Garbhagriha*. Unlike all other Lingas this one has an elliptic hole in it about 2"×3" through which a seated figure with three heads and four hands can be distinctly seen. This image is stated in the *Sthalapurâṇa* to represent the Trimurtis; Brahma, Viṣṇu, and Śiva. A tiny bull is seen sitting near the foot of the image.

58. While making a search for inscriptions in Belur Taluk a visit was paid to the Kêśava temple at Belur. Information was received of the existence of a metallic image of the celebrated Vishṇuvardhana of the Hoysala dynasty (A.D. 1111-1141) under the safe custody of the Archaks who for some reason or other were unwilling to bring the image to the public eye. Archak Muttu Bhatta was liberal-minded enough to show the party the image. The services of Mr. Srinivasa Joyis, a local photographer were secured and a photo was taken of the image. The image is about a foot and a half in height standing on a pedestal. The hair is wound into a knot behind the head (Not visible in the photo). This is a Vaishṇavite custom. It is not however positively known whether Vishṇuvardhana kept his hair in such a style. The figure is highly adorned with earrings, necklaces and ornaments. A sheathed sword is suspended from the girdle on the left side and a dagger on the right side. On the image, discus, conch and certain lines and circles are drawn on the palm of the hand, fingers and legs indicating great fortune. These are not visible in the photo. See illustration in plate No. XII.

Vishṇuvardhana Image at Belur.

(ii) PRESERVATION OF MONUMENTS.

59. The chief event of the year is the passing of the Ancient Monuments Preservation Act which received the assent of His Highness the Maharaja on the 9th July 1925. This Act has been in force in British India for the past twenty years and its introduction into the State was repeatedly urged by the department year after year. Definite proposals for the working of the Act have been submitted to Government for orders.

60. Inspection Reports from the Revenue Sub-Division Officers in respect of the following monuments were received during the year.

Cenotaph at Bangalore.
Narasimhasvâmi Temple at Sibi.
Kîrti Nârayaṇa temple at Heragu.

Bûchêśvara temple at Koravangala.
 Siva temple at Hire Nallur.
 Sômêśvara temple at Sômapur.
 Lakshmi Narasimha temple at Bhadrâvati.
 Fort walls of Honnâli, Channagiri and Kavalêdurga.

It is hoped that, in pursuance of the Standing Orders of Government reiterated in para 5 of the Government Review on the Report for the year 1924, all Revenue Sub Division Officers will not fail to visit each and every monument within their jurisdiction at least once a year and make a report of its condition to this department.

61. Estimates for repairing the following monuments for the amounts noted against each were received for approval during the year and were returned to the Executive Engineers concerned.

	Rs.
Maddagiri Fort wall	55
Mallêśvara temple at Midigesi	100
Venkaṭaramaṇasvami temple at Midigesi	95
Channigarâya temple at Aralaguppe	80
Gangâdharêśvara temple at Turuvêkere	70
Lakshmi Narasimha temple at Vighnasante	750
Kêśava temple at Hâranhaḷli	600
Tippu Sultan's Tomb or Gumbaz at Seringapatam	663
Lakshmikântasvâmi temple at Dêvanûr	510
Jumma Masjid at Sira	538
Mallik Rihan Darga at Sira	360
Jain Basti at Heggere	723
Ardharâmêśvara temple at Kelsi	125
Tablet on the site of Sivappa Naik's Fort at Nagar	
Îśvara temple at Arsikere	95

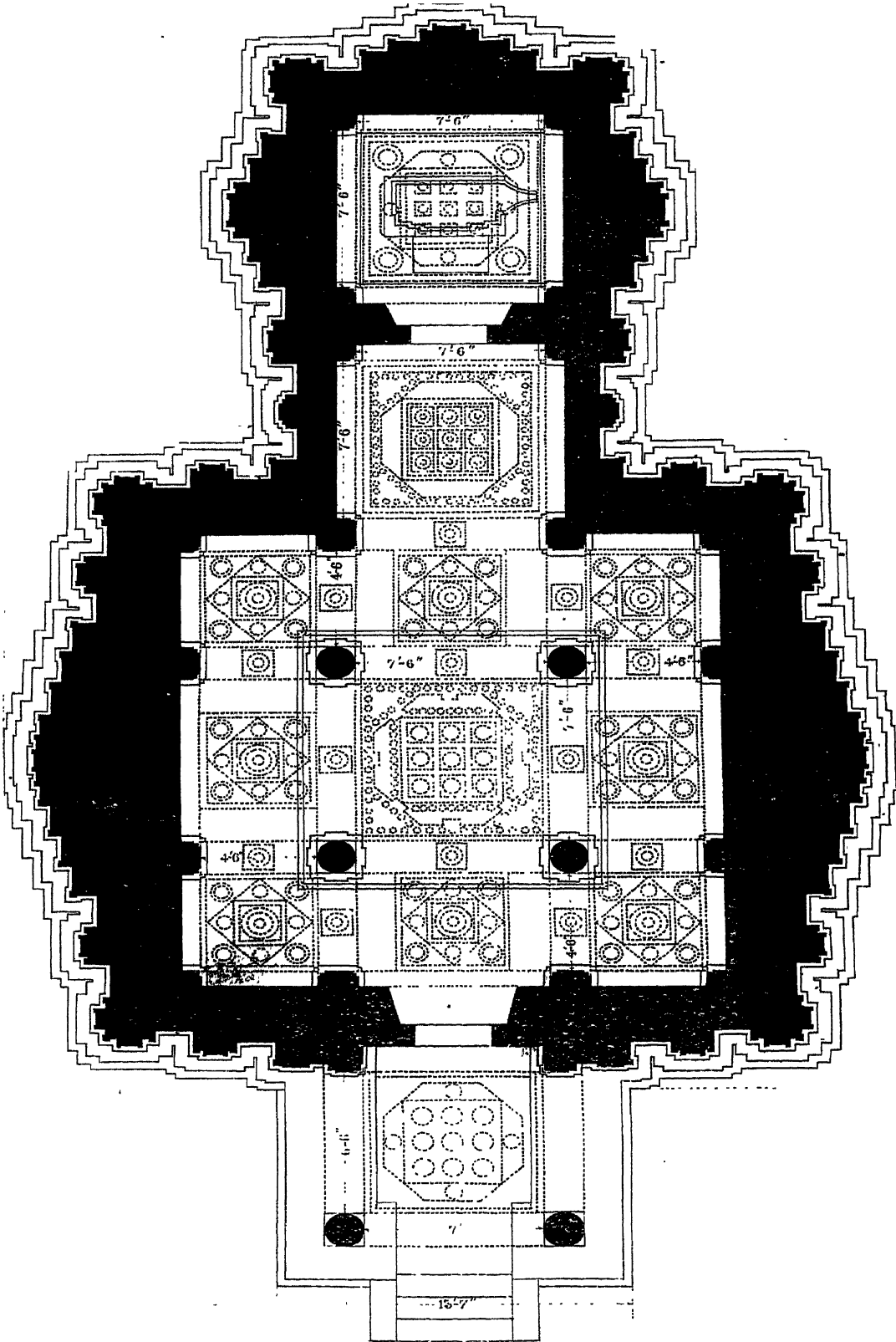
62. The Saumya Kêśava temple at Nâgamangala was surveyed last year and certain urgent repairs that were found necessary were brought to the notice of the Muzrai Department. As a result of this an estimate for Rs. 2,600 was received in this Office and was returned duly countersigned.

63. An estimate for Rs. 1,830 for the repairs of the Tripurântakêśvara temple at Belgâmi, Shikârpur taluk, was received from the Deputy Commissioner, Shimoga, and was forwarded to Government for sanction. This is an instance to show how rapidly a monument is likely to deteriorate if timely repairs are not promptly executed. This monument which could have been set right within a sum of Rs. 100 in 1914 was estimated to cost Rs. 582 two years later and now demands no less than Rs. 1,830.

64. The Hariharêśvara temple at Harihar is a Major Muzrai institution and one of the I class monuments. It is a temple still in service and in a tolerably good condition. It has got ample funds at its credit. The *Mukhamantapa* and the shrine of the goddess stood in need of repairs and on the recommendation of this department repairs to the extent of Rs. 274 were carried out last year. This year the Sub-Division Officer reported that the monument had not been maintained in a neat condition. This fact has been brought to the notice of the Muzrai Commissioner.

65. The Sub-Division Officer, Chitaldrug, brought to the notice of this department that of the two famous Edicts of Asoka, one at the Jatinga Râmêśvara Temple and the other on the Brahmagiri Hill, in the Molakâlmuru taluk, the clearer and better preserved Edict at Brahmagiri had no watchman while for the almost totally blurred Edict at the Jatinga Râmêśvara Temple, the *archak* of that temple was paid Rs. 6 to watch the monument. He stated that there were a number of Jaina and other temples at the foot of the Brahmagiri Hill and a good two-storied Bungalow on its top. He recommended that a watchman on Rs. 7 be appointed temporarily to watch the Brahmagiri Edict until the demise of the present *archak* after which only one watchman might be appointed for looking after both. A recommendation has been sent up to Government accordingly.

66. Mr. B. Subba Rao of Bangalore desired to effect certain improvements to the Gaṇapati temple situated within the Fort walls of the Bangalore City and as the latter is an Ancient Monument, the President, Bangalore City Municipal Council, referred the matter to this Office. As the alterations proposed were very trivial the permission sought for was accorded.



CHENNAKESAVA TEMPLE

HONNAVARA HASSAN TALUK

GROUND PLAN

SCALE OF 1 0 5 10 15

67. The Amildar, Channapatna taluk, wanted some definite information about the life and achievements of Syed Ibrâhim whose tomb is found in the Channapatna town. Syed Ibrâhim was a commandant under Tipu Sultan in charge of the English prisoners at Bangalore in the years 1784-1785. As he was very kind to the prisoners and did much to ameliorate their condition while in captivity, a mausoleum was erected over his tomb by Lord Clive with a view to perpetuate his memory. This information was furnished to the Amildar.

68. During the tour of His Highness the Maharaja in the Bâgepalli taluk of the Kolar district during the year under report, the villagers of Devaragudipalli prayed for the construction of a tower over the Mahâdvâra of the Śrī Venkaṭaramaṇasvâmi temple situated in their village. The Deputy Commissioner wrote to this department for expert opinion as to whether the suggestion of the devotees was feasible or not. The place was visited in October 1925 and the existing structure carefully examined.

69. Devaragudipalli is about two miles to the east of Bâgepalli. It is a small village containing only a few houses. The temple is dedicated to Venkaṭaramaṇasvâmi and is stated to attract thousands of people during the festival which annually takes place in the month of Vaiśākha. The temple covers an extensive ground. The temple proper consists of a *Garbhagriha*, *Sukhanâsi* and *Navaranga* and is situated in the midst of a cloistered courtyard measuring about 180'×140'. In front of this temple and at a distance of about fifteen feet an open *mantapa* 42'×32' is situated.

70. Figures are carved here and there on the outer walls of the temple. The following are the most important ones in order: Beginning from the left side of the *Navaranga* doorway; Râma and Lakshmaṇa; Vēnugôpâla; Varâha with Lakshmi on his lap; Trivikrama; A figure with a beard, long coat, and *Kammarband*, holding an umbrella and carrying a bundle on the shoulder; a King seated on the dais with a female attendant; Kâlingamardana; Anjanêya; Nârasimha; Garuḍa; Ranganâtha; Nârasimha slaying Hiranyakasipu; Lakshmi Nârasimha; Sarasvati; A Vishṇu figure with discus and conch in the back hands, the front right hand being in the *Abhaya* pose and the front left resting on the knee; two fighting monkeys; Lakshmi Nârâyana and a warrior with a dagger.

71. The entrance *mantapa* which is on the east face of the court-yard measures 33'—10"×23'—4", and consists of a passage 10'—6" wide in the centre and pials 3'—10" high on either side. The cross wall of the courtyard runs across the structure dividing it at a third of its depth and is joined by the end walls built on the pials. The pillars supporting the roof on the pials are each 1½ foot square. The height of the *mantapa* is 15'—10" from the ground floor to the top of the terrace. The structure as it now stands seems to have been originally constructed as a *mantapa* pure and simple. The arrangement of the pillars and the walls and the comparative thinness of the latter go to prove that there was no intention on the part of the builder to add a tower over it. The foundation consequently cannot sustain any additional load. If a tower has to be built the existing superstructure should be demolished and rebuilt with strong foundations and solid masonry wall. This fact was reported to the Deputy Commissioner.

72. The question of repairs to the Varadarâjasvâmi temple at Hebbûr, Tumkur taluk, having come up for consideration, the Deputy Commissioner referred the matter to this department for opinion. The temple was visited in January 1926. It is a small structure in the early Vijayanagar style consisting of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* with a Verandah all round. There are two rooms on either side of the *Sukhanâsi*. The left room which is empty opens into the *Sukhanâsi* and was perhaps used for keeping temple articles. The right room opens into the *Navaranga* and has the figure of the goddess.

73. The image of Varadarâja is about two feet high and stands on a pedestal about two feet high. The figure holds conch and discus in the back hands while in the front left hand there is a mace. The front right hand is in the *Abhaya* pose. The Goddess is sitting holding lotuses in the back hands, the front hands being in the *Abhaya* and *Varada* poses.

74. The temple is fit to be included as a II class monument, but is too far decayed to merit any heavy expenditure. The Deputy Commissioner was informed of this.

75. As directed in Government order No. E. 1256—Edn. 57-24-32, dated the 27th September 1925, the historic monuments situated at Nagar in the Shimoga district

were visited. These consist of the ruins of the celebrated Sivappa Nâik's hill fort and the Durbar Hall outside the fort walls. The former is situated to the south of the present Travellers' Bungalow and the latter to the east of the same. Within the hill fort there is erected a stone slab with an inscription indicating the site of Sivappa Nâik's Palace and the duration of the rule of his descendants.

76. The Durbar Hall outside the fort is entirely in ruins, there remaining only three walls of the central room opening to the Verandah in front of the building. The building seems to have covered an extensive ground measuring 84×36 yards divided into four portions:—(1) a hall measuring about 15×36 yards opening into (2) a *Totti* 30×20 yards with covered platforms on all the four sides, of which the eastern and the western measure 11×36 yards each and the northern and the southern platforms 8×30 yards each. The *Totti* is 3 feet deep and well paved with chiselled stone slabs on all the four sides. The western platform does not seem to have had a door to the west direct. It seems to have had a passage to the north side of the western platform leading into a passage east to west with a gate called *Diddibâgali* to the north of the building as in the old palace in Mysore. The front portion of the Durbar hall seems to have consisted of three rooms (1) 6×17 yards (2) 5×17 yards and (3) 25×17 yards all opening into the Verandah measuring 10×36 yards in front of the building. The open space in front of the Verandah measures 11×36 yards. As the outer wall stretching north to south of the central room made of brick-like laterite stones measures $3\frac{1}{2}$ feet and that extending east to west $2\frac{1}{2}$ feet, the building seems to have had an upper storey for holding Darbar during the Dasara and other occasions.

77. After the conquest of Virammâji, the last lady member of the Naik dynasty by Hyder Ali in 1763, the fort and the Darbar hall seem to have fallen into ill-repair and to have been occupied by English troops at the commencement of the 18th century after the fall of Tipu Sultan in A. D. 1799, as indicated by the inscriptions dated 1802, 1804, 1806 on the stone-slabs over the five graves in a cemetery to the north east of the Darbar hall. This occupation seems to have continued till 1878 as indicated by an inscription dated 1877 on a slab stone on the grave of one Auttuchy Anniah, "the beloved wife of E. Manual, 2nd class Hospital Assistant, who departed this life on the First May 1878, aged about 22." This grave is situated in the hinder-most portion of the building itself together with some three or four graves side by side.

78. During the stay of English troops in Nagar, the central room of the Darbar hall seems to have been converted into a Roman Catholic Chapel, as indicated by a bell suspended to a cross-beam with an inscription to the effect "By a sinner, 1st, December 1887." Owing to the fall of the roof or for some other reason, a new thatched house measuring 20×20 feet seems to have been built later on south-west in front of the building and it is now used for the congregation of the Catholic flock of Nagar for prayer and other religious purposes. It is unfortunate that the Catholic missionaries should have selected the site of a historical monument among other sites readily available there for their Chapel and their Cemetery.

79. As regards their preservation the following recommendations were made to the Government:—

With regard to the fort walls, nothing more is required except the prevention of any wanton mischief from the inhabitants of Nagar.

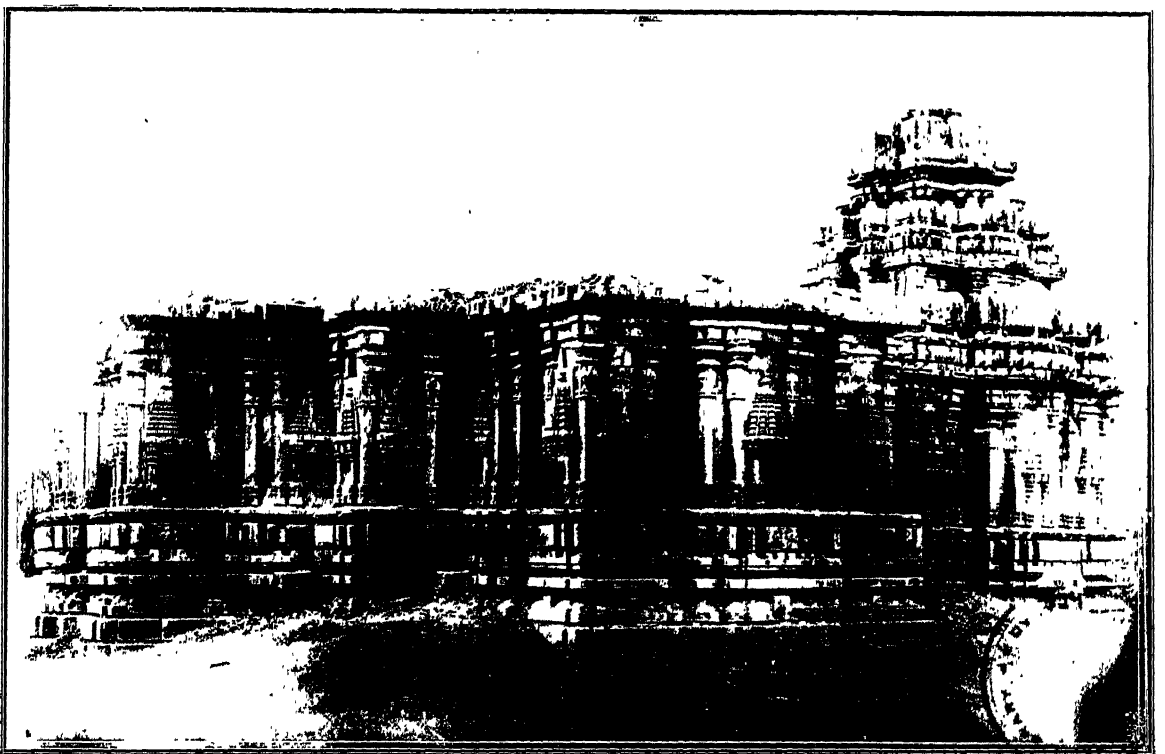
As regards the Durbar Hall, it may not be possible to remove the cemetery from that place without wounding the religious sentiment of the Mission. The Chapel, however, can be shifted to a better place well suited for the extension of the building. A fence with iron railings may be put round the site of the Durbar Hall and a stone slab with the following inscription may be fixed at the entrance of the site. "This is the site of the Durbar Hall of Sivappa Nâik and his successors, 1645-1763."

80. A series of ponds called "The Seven reservoirs of water" situated in the same town were also visited. They are well preserved and the surroundings are kept clean and neat by the watchman appointed for the purpose.



SOMESVARA TEMPLE AT KABALI, FRONT VIEW.

4886



SOMESVARA TEMPLE AT KABALI, BACK VIEW.

(iii.) MANUSCRIPTS AND PRINTED BOOKS.

(1) *A Greek farce with Old Kannada passages.**2nd Century A. D.*

81. So far back as 1899, excavations were carried out at the instance of Biblical Archæological association at Oxyrhynchus in Egypt and a large find of papyri was made. Bernard P. Grenfell and Arthur S. Hunt with the assistance of several scholars edited and published in 1903 the second century texts of this find with translation and critical notes in English in their Third Volume entitled "The Oxyrhynchus Papyri Part III". Among the new classical fragments contained in the Papyri is found a Greek Farce with some passages in an unknown language. The word "Malpinaik" used in the play in the sense of "a chief of Malpi" a harbour near Udipi in South Canara goes to show that Malpi in the West Coast is the scene of the play.

82. From the tenor of the dialogue in the play it appears that a Greek lady called Charition fell into the hands of the king of this region. With a view to get her released a party of the Greeks arrives at this place and after making the king and his party drunk with wine effects its escape with Charition.

83. The characters of the play are (1) Charition, a Greek lady, denoted by A who may be regarded as the heroine of the Drama. Whatever might be the language which is made use of along with Greek in the play, she seems to be familiar with it so as to carry on conversation with the king of the country and his party; (2) the king of the country, called Basileus, who seems to be familiar with elements of the Greek tongue; (3) the buffoon B, a Greek personality, who, being a fresh arrival, is ignorant of the king's language and imitates it only to provoke the people; (4) C, the brother of the Greek lady; (5) D, the Captain of, the ship, brought thither to take away Charition; (6) F, a Greek personality, (7 & 8) G. & H, two more Greek characters acquainted with the king's language; and (9) the party of the king denoted by the word "All".

74. The language of the play is mainly Greek coupled with a few passages in the language of the king of the country. What the second language is can be indisputably determined from the few words the sense of which is easily ascertained from the context or from their explanatory Greek sentences immediately following. In line 210, for example, the buffoon says addressing Charition "will you then to the river Psolichus" To this the lady replies "As you like". From this it may be presumed that she started for the river. Whereupon the women followers of the king denoted by "all" say "Minei" which in Kanarese means "bath". By using the word "minei" (—mīṇa) the women followers seem to say that Charition was going to the river for a bath. Again in Line 39 Col. ii, the women followers say "Ai arminthi" which in Kanarese means "well, who has bathed (in the river)". As the buffoon says immediately after this "They also have run away to the Psolichus" the expression (ārmindai) may be taken to mean that with the exception of those who have already bathed, the rest may go to the river with the lady. From this it is also clear that lady Charition was attended upon by a body-guard of women.

Again in Lines 59, 61, and 64 are found the words *brathis*, *brathi*, and *bradis* which C interprets to the buffoon as meaning "let us draw lots for the shares". If these words are to be taken to mean drawing lots for shares they must be taken to be the contracted forms of bere+athisu (=bēre+âdisu), bere+athi—(bēre+âḍi), and bere+adis—(bēre+âdisu). Of these the first and the last words are the same and mean "cause each to play separately". The second means "play separately". The play referred to here is no other than dice-play. The word *paktei* used in Line 62 seems to be a contracted form of *Pagade*, a Kanarese word meaning dice.

85. Attention may be drawn here to the interpretation given by Dr. Hultsch to the word "bradis" (J. R. A. S. 1904, P. 399). Taking into consideration the translation of this word made in the Greek language by C to the buffoon, Dr. Hultsch took the word "bradis" to be a contracted form of the Kannada words "bēre âdisu" meaning "cause them to play separately".

Again "pomensi" is a modification of "ponnenisi" which means in Kannada "having counted the gold". Thus if allowance is made for the omission, mutilation, and elision of vowels made intentionally in some places and owing to ignorance and inability to correctly pronounce the foreign words in other places and also for the errors committed by successive scribes in copying the piece, and if the correct forms

are thus guessed and inferred from what is meant to be expressed by the speakers, we can assure ourselves that the language to which the words, *mīṇa* (bath), *mīṇalai* (bathed) and *pagade* (dice) belong can be no other than Kannada. As an instance of how unrecognisably a literary passage of a language can be deformed, when it passes into the hands of a scribe not acquainted with that language, can be quoted a corrupt Kannada literary passage from a North Indian copy of Sonadevi's "Abhilashitārtha Chintāmani" copied by a Marata scribe in the Devanāgarī script and preserved in the manuscript library of the Dekhan College, and now transferred to the Library of the Bhandarkar Research Institute, Poona. The passage in its corrupt form runs as follows :—

"Kaustubha ruchiyantim nrikaradolukeh
nugilapone rayavidyuch chhaviya
viyan nire palarnjipa suragusu pari
vrinda hemagige Vishnurvadida charami."

The correct form of this passage is as follows :—

"Kaustubharuchiyum tannayurasthala
dol̥karamadulke mugilol̥nere vidyuchchhaviyantire
ranjipanachyuta nemagige Vishnu bēdida varanam."

Here (1) *ruchian* is written for *ruchiyum*.

(2) *timnrikaradolukeh* for *tannayurasthaladol̥karamadulke*.

(3) *nugilaponeraya* for *mugilol̥nere*.

(4) *chhaviyaviyan nire* for *chhaviyantire*.

(5) *palarnjipa* for *ranjipa*.

(6) *hemagige* for *nemagige*.

(7) *rvadida* for *bēdida*.

(8) *charami* for *varanam*.

The meaning of the passage is this :—

The infallible Vishnu, who shone like a flash of lightning on the body of a dark-blue cloud, while the Kaustubha gem was shining on his breast, may grant us the boon prayed for.

Looking at the corrupt form or the above passage, no one acquainted with Kannada language can say that it is Kannada and that it conveys the meaning given above. Nor is it possible for any one to make any sense out of the corrupt form in any other language, unless a Sanskrit Pandit familiar with the etymological skill shown in interpreting alliterative Sanskrit verses tries to force some sense into the passage. No such etymological speculation is indulged in suggesting probable correct forms and in interpreting the passages in accordance with the history of the people of those days. With this belief an attempt is made here to interpret as far as possible the Kannada passages and words found in the Greek Farce.

86. The main points on which the play is based are (1) the payment of *terage* or *teramāna*, ransom for the release of the Greek lady ; (2) the play of *Paktei* or *pagade* to determine the shares due to each of the Indian chiefs and (3) *pāna*, drinking of wine given to the party in order to render them unconscious. The other Kannada passages found in the play are more or less explanatory of these three important points. So far as the interpretation of the main points is concerned, I presume that my interpretation is right. But with regard to the meaning of subsidiary passages, other interpretations in keeping with the main points may be possible.

87. The plot seems to have been based upon an historical fact of a Greek lady called Charition falling for reasons unknown into the hands of the king or kings (Indon promoi-L. 90 Col. iii) of Malpi near Udipi and of the arrival at this place at some later date of a Greek party to effect her release by paying some ransom (*Terage* or *Teramāna*, Lines 70-73 Col. ii) as mentioned in the play. The plot seems to consist of an arrangement made by the Greeks for a feast with plenty of wine (*habbeḍe*—*habbada eḍe*, Line 82 Col. iii) given to the Indian chiefs before departure and of their escape with the lady after making the king and his people fully drunk.

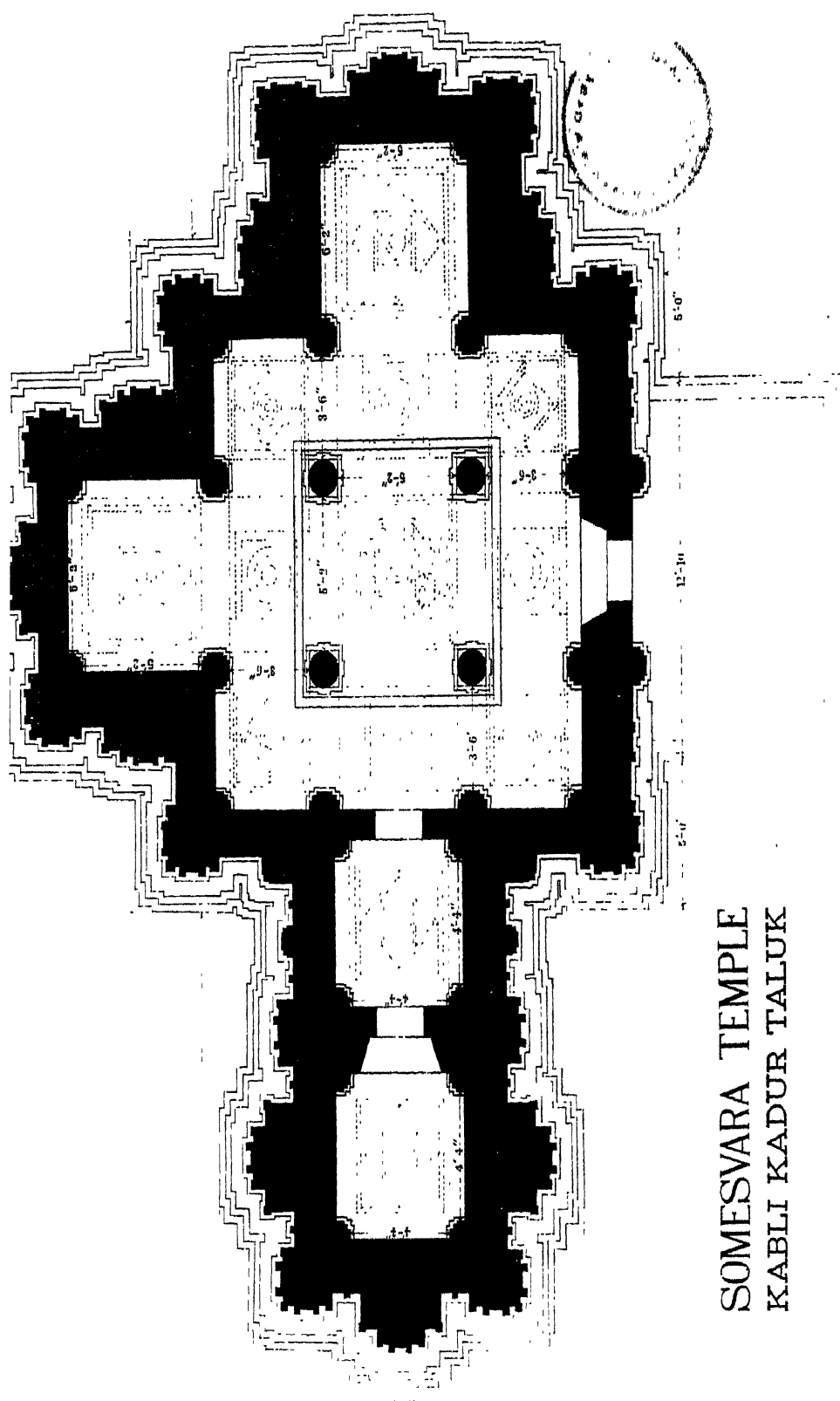
88. The whole piece consisting of the editors' English translation of the Greek portion and transliteration in Roman characters of the Kannada passages is here reproduced with a tentative rendering of old Kannada in modern Kannada and its probable interpretation :—

F. Lady Charition, rejoice with me at my escape !

A. Great are the gods.

B. What gods, fool (?) (1)

(1) Observe the insulting word used by the buffoon : What gods, Hindu or Greek ?



GROUND PLAN

SOMESVARA TEMPLE
KABLI KADUR TALUK

- A. Cease, fellow.
 F. Wait for me here and I will go and bring the ship to anchor.
 A. Go ; for see, here come their women from the chase.
 B. Oh ! What huge bows they have !
- A woman. Kraunou⁽²⁾
 Another. Lalle⁽³⁾
 Another. Laitaliana Lalle⁽⁴⁾
 Another. Kotakos anab. iosara⁽⁵⁾
- B. Hail !
 All. Laspathia⁽⁶⁾
 B. Ah ! Lady, help !
 A. Alemaka⁽⁷⁾
 All. Aleraka⁽⁸⁾
 B. By Athena, there is no (harm) from us.
 A. Wretch, they took you for an enemy and nearly shot you.
 B. I am always in misfortune. Will you then.....to the river Psolichus⁽⁹⁾?
 A. As you like. (Drums).
 All. Minei⁽¹⁰⁾
 F. Lady Charition, I see the wind is rising, so that we may cross the Indian Ocean and escape. So enter and fetch your property, and if you can, carry off one of the offerings to the Goddess.
 A. Prudence, fellow ! Those in need of salvation must not accompany their petitions to the gods with sacrilege. For how will the gods listen to men, who try to win mercy with wickedness ?
 B. Don't you touch ; I will fetch it.
 F. Fetch your own things then.
 A. I do not need them either, but only to see my father's face.
 F. Enter then ; and do you serve them.....and give them their wine strong, for here they come.
 B. I think they are the daughters of swine : these too I will get rid of (Drums.....).
 All. Ai arminthi (Drums)⁽¹¹⁾
 B. They also have run away to the Psolichus.
 C. Yes ; but let us get ready, if we are to escape.
 B. Lady Charition, get ready, if you can take under your arm one of the offerings to the goddess.
 A. Hush ! Those in need of salvation must not accompany their petitions to the gods with sacrilege. For how will they listen to the prayers of those who are about to gain mercy by wickedness ? The property of the goddess must remain sacred.
 B. Don't you touch ; I will carry it.
 A. Don't be silly, but if they come serve them the wine neat.
 B. But if they will not drink it so ?
 C. Fool, in these regions wine is not for sale. Consequently if they get hold of this kind of thing, they will drink it neat against their will (?)
 B. I'll serve them lees and all.
 C. Here they come having bathed with.....(Drums).
 King. Brathis⁽¹²⁾
 All. Brathis.

-
- (2) Karevano? Does he call ?
 (3) Lalle. (He is) coaxing.
 (4) Leennuta, le ennuta lalle-he is coaxing by saying (le and le,) a word usually used in addressing a woman.
 (5) Koḷagūsina bayva sara, an insulting word of the buffoon to the maiden (Koḷagūsu, evidently the Greek lady.)
 (6) Lēsu baḍia, well, beat him.
 (7) & (8) Allemmakka, not, my sister. She says " It is not an insulting sound, my sister ".
 (9) Start, then.
 (10) Mīna? for bath?
 (11) Ai ār mindai, = who has bathed (among you), meaning that those who have not bathed may follow her to the river.
 (12) Bēre āthisu = bēre āḍisu, cause them to play at dice, each separately. The casting of a die is to ascertain whether the player should have his share of feast or gold or not.

- B. What do they say ?
 C. Let us draw lots for the shares, he says.
 B. Yes, let us.
 King. Stoukepairomellokoroke⁽¹³⁾
 B. Back, accused wretch !⁽¹⁴⁾
 King. Brathie (Drums)⁽¹⁵⁾ Bere konzei damun petrekio⁽¹⁶⁾
 paktei kortames here ialer o de pomenzi petrekio⁽¹⁷⁾
 damut kinze paxeî zebes lolo bia bradis kottos⁽¹⁸⁾
 All. Kottos.
 B. May you be kicked by ' Kottos.'
 King. Zopit (Drums)⁽¹⁹⁾
 B. What do they say ?
 C. Give them a drink, quick.
 B. Are you afraid to speak then ? Hail, thou whose days prosper !
 (Drums).
 King. Zeisoukormosedē (Drums)⁽²⁰⁾
 B. Ah ! Not if I know it.
 C. It is watery ; put in some wine (Much drumming)
 G. Skalmakata bapteiragoumi ⁽²¹⁾ ⁽²²⁾
 H. Tougoummi ⁽²³⁾ nekelekethro⁽²⁴⁾
 G. Eitou belle trachoupteragoumi⁽²⁵⁾
 B. Ah ! None of your disgusting ways ! Stop !
 (Drums) Ah ! What are you doing ?
 H. Trachountermana⁽²⁶⁾
 G. Boullitikaloumbai⁽²⁷⁾ platagoulda bi.....⁽²⁸⁾
 B. Apuleukasar (drums)⁽²⁹⁾
 King. Chorbonorbothorba⁽³⁰⁾
 toumionaxiz⁽³¹⁾ despit platagoulda bi.....⁽³²⁾

(13) Toyige pâyro mellogarakke, for the boiled pulses, rush and for the purpose of getting the sauce. As the eighteenth Greek letter sigma is usually prefixed to words beginning with a consonant, especially before m and t, here sigma is prefixed to T in touke. This explains the word skal instead of Kal in Line 70 Col (ii) See Liddell and Scott's Greek--English Lexicon.

(14) The buffoon is provoked at the rush of the party.

(15) Bere, athi, = bêre, âî, play separately.

(16) Bêre kon lu hoida mun bêtirêkeyo ? = why do you cringe, before it is separately poured to you?

(17) Pagaîeya kôrutam îsu bêre ellarâde ponnenîsi bêtirêkeyo ? = Though you have been hoping this much through casting the die each after counting the gold at stake, why do you still cringe ?

(18) Tamutake enîsi pagaîeya îse besadolavia bêre âîsîu kottu ôsu Cause each of them to play, each having counted his own (share) and each casting the die loved for odd (number) and chop off the whole (of sauce).

The omission and elision of vowels and change of consonants requires no explanation. This is entirely due to the difficulty of pronunciation of Kannada words by the Greeks.

Pakte=pagaîe.

Paske or pakse, pakte, pagaîe,

Since ξ-sk according to Liddell and Scott and sigma was sometimes changed into t, as prasso into pratto. (Manual of Comparative Philology by Giles, P. 115).

(19) Hô bittu=Oh it fell. The king means that the die fell with odd number, when he cast it.

(20) Hoyisikol mōsade, have it poured into your vessel by cheating.

(21) Kal makā tâ, bâ,=O Son, come and give the wine (Kal).

(22) Opputerake avam î.

For the ransom agreed upon, give them (wine).

(23) Toyige avam î.=Give them (wine) along with the boiled pulse. The plural number here indicates the number of drams.

(24) nî kêlêke ettiro=You ask them why. Raise up (your cups).

(25) Âyito belle traska opputerake avam î. Is it over ? then the white wine ; give them (wine) for the ransom agreed upon.

Here ξ is equivalent for sk: See Liddell and Scott's Greek-English Lexicon P. 1596.

(26) Traskavun teramâna-wine is the ransom.

Traskavum=drâkshavum

(27) Bâ oîitu îkal umbai=Come ; you drink this good wine.

(28) Pâl (=bâl) taguldapai=you get life.

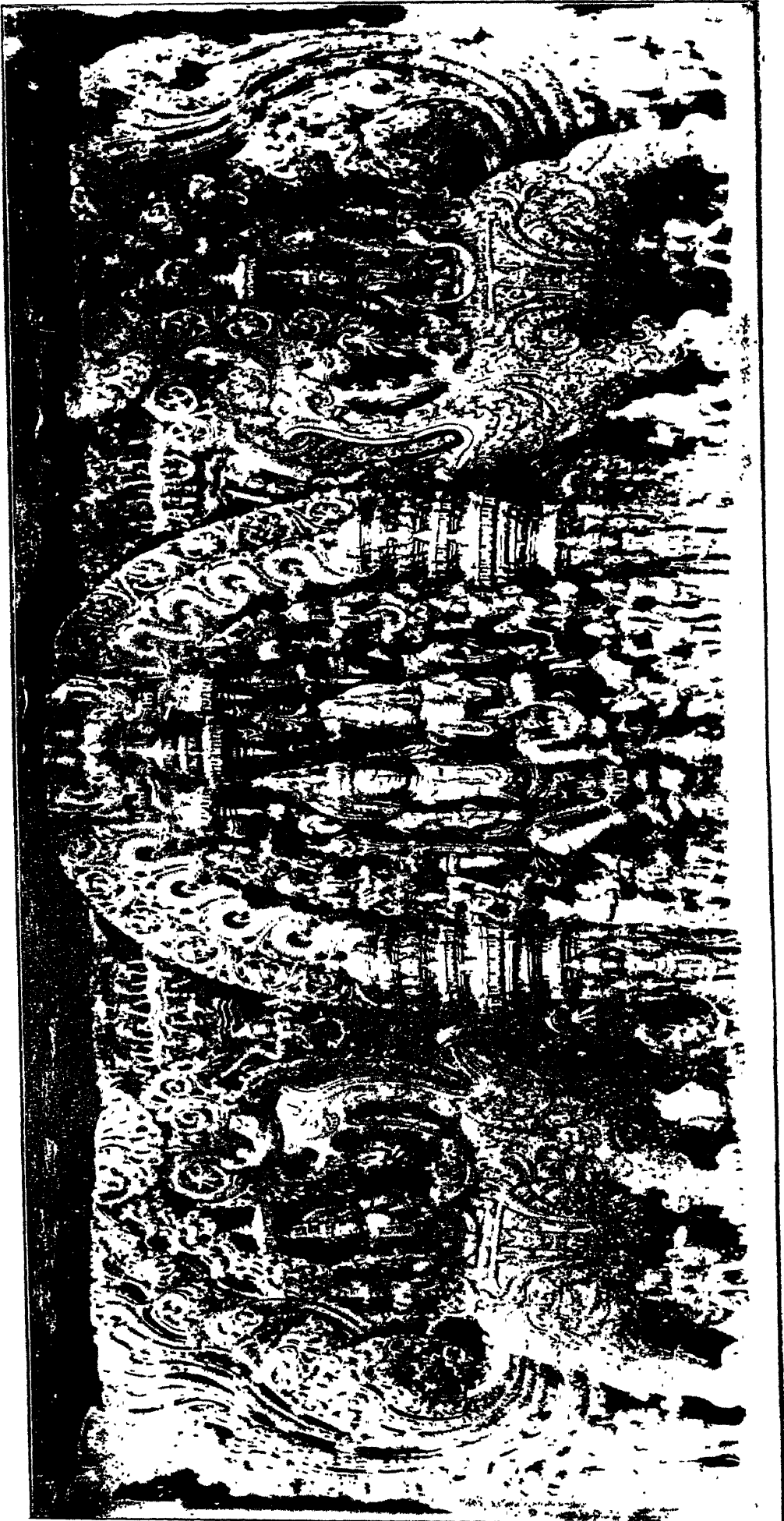
Mr. L. Rice, retired Director of Archaeology in Mysore suggests that platagoulda may be a Greek word meaning ' to clap hands.'

(29) Â puli kasar=This is the sour sediment of the wine.

(30) Kôruvon orvan dorevon=One who desires will appear.

(31) Tâvamîvon=he will give you a place.

(32) Axih dēsa biîtu bâl taguldapai=having left the country of Axih (Oxyrhyncus) you will get life.



LAKSHMINARAYANA TEMPLE AT BRAHMASAMUDRA, ERIJIL.

-
- seo sarachis⁽³³⁾ (Drums) oradosatur⁽³⁴⁾
 Ouamesare⁽³⁵⁾ sumpsaradara ei ia da.....⁽³⁶⁾
 B. Martha marithouma edmaimai maitho
 thamouna martha marithouma (Drums.)⁽³⁷⁾
tun⁽³⁸⁾
 King. Malpiniak ouroukougoubi karako.....ra⁽³⁹⁾
 All. Aba⁽⁴⁰⁾
 King. Zabede⁽⁴¹⁾ za biligidoumba⁽⁴²⁾
 All. Aba oun.
 King. Pan oun bretikateman ouam bre thououeni⁽⁴³⁾
 All. Panoumbretikate manouam bretou oueni
 Parakoum bretikate ma noum bret ouou eni⁽⁴⁴⁾
 olusadizaparda piskou piskate ran⁽⁴⁵⁾ arei man
 ridaou⁽⁴⁶⁾ oupatei:.....a.⁽⁴⁷⁾ (Five drummings).
 King. A boundless barbaric dance I lead, O goddess moon.
 With wild measure and barbaric step ;
 Ye Indian chiefs, bring the drum of mystic sound.
 The frenzied Seric step (Much drumming and beating)
 All. Orkis.⁽⁴⁸⁾
 B. What do they say again ?
 C. He says, dance.
 B. Just like living men. (Drums).
 C. Throw him down and bind him with the sacred girdles (Much drumming.
 Finale).
 B. They are now heavy with drink.
 C. Good ; Charition, come out here.
 A. Come, brother quickly ; is all ready ?
 C. Yes all : the boat is at anchor close by ;
 Why do you linger? Helmsman, I bid you bring the ship alongside
 here at once.
 D. Wait till I give him the word.
 B. Are you talking again, you bungler?
 let us leave him outside to kiss the ship's bottom.
 C. Are you all aboard?
 All. Aboard.
 A. O. unhappy me ! A great trembling seizes my wretched body. Be
 propitious, lady goddess !
 Save thy hand-maiden !

(33) Śiva sarakisu=O, Śiva, bestow care on us.
 (34) Oldu ose tōr=Kindly show love to us.
 (35) Oumesare. This is obscure. There seems to be a village called Sômêśvara near Malpi.
 (36) Sumpsarada âra aida=Go to the river of the place called Sumpsara or Umpsara. The Greek word Psolichus signifying the name of a river seems to be a contraction of Sumpsaradâru, the river of Sumpsara.
 (37) This is obscure. Mr. Bhaskarananda Saltore, a Mangalorian friend of mine, says that these words are uttered by the buffoon imitating the sounds of the drums.
 The following meaning is also suggested by him. Mardam aridevu ; mâyada mame ; mâyada adan unna ; mardam aridevamma.—We learnt a medicine ; this is the power of Mâya ; Eat this of Mâya ; We learnt medicine. But I doubt it.
 (38) Tun, an imitation of the sound of drums.
 (39) Malpinâik avara avvage karaduko! =O Malpinâik, Chief of Malpi ; the rest is obscure.
 The repetition of ouka, etc., is due to wine.
 (40) Aba-abba : a word of exclamation.
 (41) Habbe!e—Habbada e!e—the dish of a feast.
 (42) Habe!e!e idan unbâ—Come, eat this for a dish of a feast.
 (43) Pânavan bère ettikkade mânavan bère ettau avve n!—Without the distribution of drink to us separately, you divide shares of ransom (mâna), O madam.
 (44) Parakeyam bère ettikkade mânavam bère ettau avve n!—without setting side our blessings you divide shares of ransom, O madam.
 (45) O!isade irpara tappisikol oppisikkute emman.—unable as we are to win your regard, you may go away with our free consent.
 (46) Âr emmannar—Who are there like ourselves ?
 (47) Idu oppite.—is this to your satisfaction ?
 (48) Oragisu—support him (the king). This seems to have been said when the king was stumbling due to intoxication. This word C seems to have mistaken for a Greek word of almost similar pronunciation and interpreted it to mean "Dance."

89. Glossary of Kannaḍa words occurring in the Greek farce.

NOTE 2.—Kraunou—*Karevano*: interrogative form of future tense of third Person singular of the root *kare*, to call.

Do 3.—*ialle*—coaxing, caressing, love; cp. *lallenātu*.

Do 4.—*laitaliana lalle*—used for *lēennuta lēennuti lalle*. Here *lē* is a particle used in addressing females. *ennuta*, imperfect participle of the root *en*, to say.

Do 5.—*kotakos anab iosara* used for *Koṭayūsina bayra sara*. *Koṭayūsina* is a virgin. *bayra*, present participle of the root *bay*—to insult. *sara*—*svara*—voice, sound.

Do 6.—*laspathia* used for *lēsu, baḍiya, lēsu*—well. *baḍia*, imperative singular form of the root *baḍi*, to beat.

Do 7 & 8.—*alemmaka* used for *allemnakka—alla—emma—akka*, no, our sister. *alla—emma—allemma*. Here the final vowel *a* in *alla* is dropped in contact with the vowel *e* in *emma*. By the same rule *emma—akka—emmakka*.

Do 10.—*minei* used for *mīṇa ay*, is it (for) bath? *mīṇa*, noun form of the root *mī*, to bathe. *ay* or *ai* is an expletive.

Do 11.—*ai arminthi* used for *ay ār minday*; Oh! who has bathed? *ār*—who? *minday*, second person singular indicative form of the past tense of the root *mī*, to bathe.

Do 12 & 15.—*brathis* and *brathic* used for *bēre ḍḍisu* and *bēre ḍḍi* respectively; *bēre*—separately; *ḍḍu*, second person imperative singular of the root *ḍḍu*, to play. *ḍḍisu*, second person imperative singular causal form of the root *ḍḍu*.

Do 13.—*stoukepairi mellokorake* used for *toyige pāyiro mellōgarake, toyige*—for boiled pulse; *pāyiro*, second person imperative plural form of the root *pāy*, to rush. *mellōgarake*—for the sauce (dative singular)

Do 16.—*bēre konzei damun petrekio* used for *bēre koṇḍu hoyyada mun bētirākeyo*. *Koṇḍu*, past participle of the root *koḷ*, to take. *hoyyada*, negative participle of the root *hoy*, to pour out. *mun*—before.

The same cause that changed *p* into *h* in later Kannaḍa may be presumed to have effected the change of Kan. *p* into *z* in the pronunciation of the Greeks.

Do 17. Kannaḍa form *pagaḍeya kōrutam isu bēre ellarāḍe ponneṇisi bētir ākeyo*. *pagaḍeya*, accusative singular of *pagaḍe*—dice. *Kōrutam*, present participle of the root *kōru*, to desire, hope. *isu*—this much. *ellar*—all persons. *āḍe*, having played, from the root *ḍḍu*, to play. *pon*—gold. *ṇisi*—having counted, from the root *ṇisu*, to count. *bētir*, past plural of the root *bē* to beg with an humble pitiable voice. *ākeyo*—*ēke+o*. *ēke*—why. *ō*, an expletive.

Do 18.—Kannaḍa form—*tammutake ṇisi pagaḍeya ise besadolaniya bēre ḍḍisu kottās*. *tammutake*—to yours. For the form *tammutu* see “*Sabdamanidarpana Sutra 148*.” *ise*—*isu+ē*, this much. *besadolaniya*—*besada+olaniya*. *besada* of the odd number. *olaniya*, accusative singular of *olavi*, love, from the root *ol*, to love. cp *Sabdamanidarpana*, Sutra 209. *kottu*—chop off; *ḍsu*—all.

Do 19.—*Zopit* used for *hō biḷdattu*. *hō*, an interjection. *biḷ dattu* past, singular of the root *bīḷ*.

Do 20.—*Zeisoukormosedede* used for *hoṇṇisikol*—get poured. *mōsade*—by deceit.

Do 21.—*skalmakataba* used for *kaḷ maga tā. bā kaḷ* accusative singular. *maga*, son, vocative case. *tā, bā*—second Person imperative singulars of the roots *tar*, to bring, *bar*, to come.

Do 22.—Kannaḍa form—*oppūterakavamī—oppūterake+avam+ī*; *oppūterake* is the compound form of *oppida terake*—to the ransom agreed upon, from the root *oppu*, to agree to; *avam*—them. *ī*, second person imperative singular of *ī*, to give.

Do 23.—Kannaḍa form *toygavamī—toyge+avam+ī*: *toyge*, dative singular of *toy*, boiled pulses, *avam*—them, *ī*—give.

Do 24.—Kannaḍa form—*nīṇkēl ēke ettirō. nīn*—you. *kēl*—second person imperative singular of the root *kēl*, to ask. *ēke*—why, *ettirō*—raise up, second person plural imperative of the root *ettu*, to raise.

Do 25.—Kannaḍa form *āyito beḷdrāksha oppūterake avam ī. āyito*—is it over. *beḷdrāksha*—white wine. For the rest see Note 22.

Do 26.—Kannaḍa form *drākshavum teramāna. drākshavum*, wine also; *teramāna*, payment or ransom from the root *teru*—to pay.

Do 27.—Kannaḍa form *bā oḷḷiṇkaḷumbai—bā+oḷḷitu+ikaḷ+umbai*. *bā*—come. *oḷḷitu*—well (adverb); *ikaḷ*—this wine, *umbai*—You will drink from the root *uṇ*, to eat.

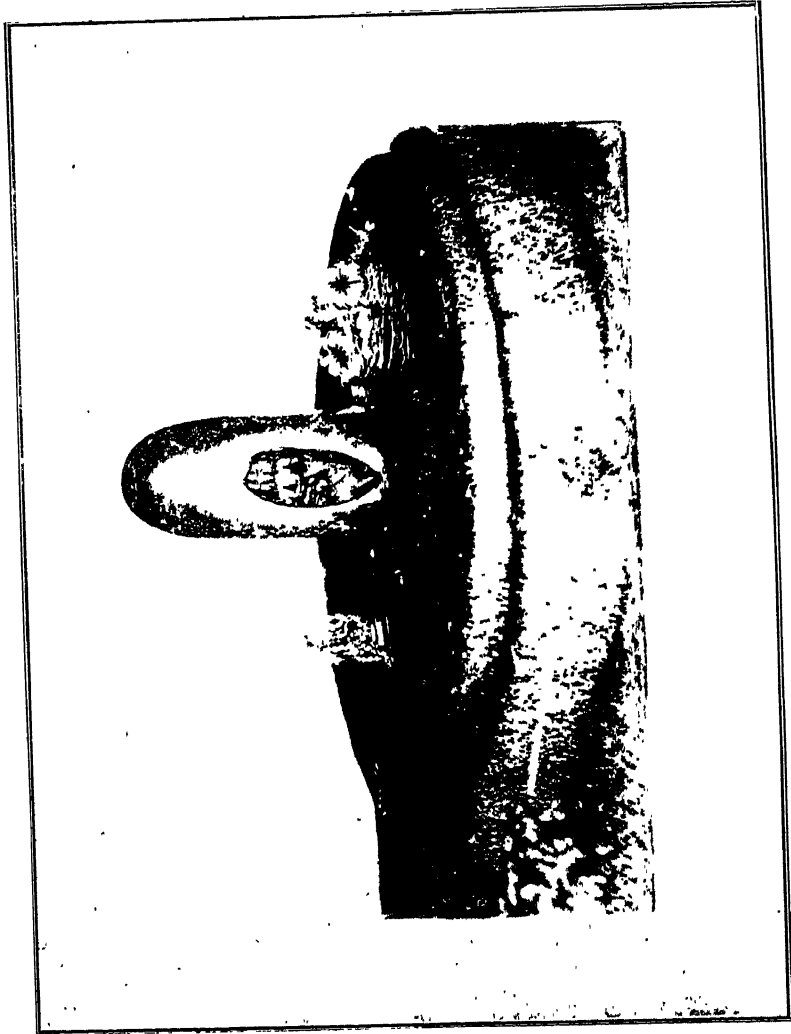
Do 28.—Kannaḍa form *bāl taguḷdapai. bāl*, life, accusative singular. *taguḷdapai*, second person singular present of the root *taguḷ*, to be in contact with, to enter into.

Do 29.—Kannaḍa form *ā puli kasar : ā*, particle indicating wonder. *pulī*—sour. *kasar*—sediment.

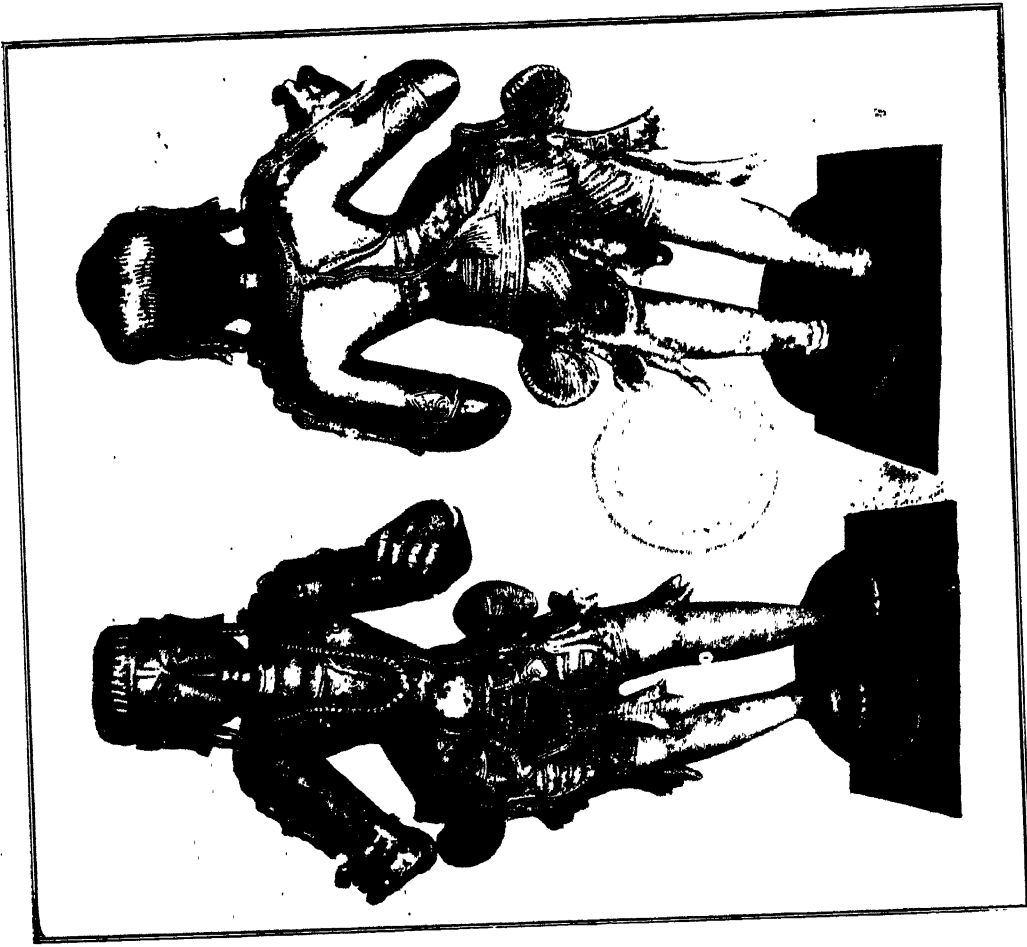
Do 30.—Kannaḍa form *kōruvon orvan dorevon. kōruvon*—one who desires, from the root *kōru*, to desire, to long for. *orvan*—one (masculine singular). *dorevon*, will be forthcoming, from the root *dore*, to obtain.

Do 31.—Kannaḍa form *tāvamivon ; tāvam*—a place, accusative sing. *ivon*—will give, third person future singular of *ī*, to give.

Do 32.—Kannaḍa form. *Āxiḥ dēsabiṭṭu—dēsavam + biṭṭu*, having left the country. *bāltaguḷdapai*. See under Note 28.



SOMESVARA TEMPLE AT SOMPURA, LINGA.



METALIC STATUE OF VISHNUVARDHANA IN CHENNAKESAVA TEMPLE AT BELUI

- NOTE 33.—Kannaḍa form *Śiva sarakisu*. *Śiva*=O, Śiva. *sarakisu*=take care of, second person imperative singular of the verb *sarakisu* formed from the noun *saraku*=care cp *sarakugol*.
- Do 34.—Kannaḍa form. *oldosetôr*=*Oldu*+*osetôr*. *oldu*—having loved from the root *ol*, to love *osetôr*=*ose*+*tôr*, show love. *ose*, love is used both as a noun and a verb.
- Do 36.—Kannaḍa form. *Sumpsaradāra eyda*. *Sumpsaradāra*=*Sumpsarada*+*āra*. *Sumpsarada* of Sumpsara, named Sumpsara : *āra* river, accusative singular from the noun *āru*—river. Tamil *āru*, river : *eyda*=go to, second person singular imperative form of the root *eydu*, to attain, to go to.
- Do 39.—Kannaḍa form *Malpināyak avaravve kareḍukol* *Malpināyak*, vocative case, *avaravve*=*avara*, their. *avve*=to mother. *kareḍukol*=catch hold of, send for. second person singular imperative form of the root *kare* to call.
- Do 41.—Kannaḍa form. *habbeḍe—habbada+eḍe*. *habbada*—of a feast; *eḍe*=a dish.
- Do 42.—Kannaḍa form. *habbeḍegidunbā—habbeḍege+idu—bā*, × *habbeḍege—habbada+eḍege*; for the dish of a feast. *idu—ida+un—ida*—this accusative singular *un*=eat, imperative singular second person. *bā*=come, imperative singular, second person.
- Do 43.—Kannaḍa form. *pānavam bērettikkade mānavam bērettavve nī (n)*. *pānavam*—drink, accusative singular. *bērettikkade*=*bēre+ettikkade*, *bēre*=separately, apart. *ettikkade* not having distributed, from the verb *ettikku*=*ettu+ikkū*, to set apart; to give; *mānavam*=ransom cp *teramāna*, accusative singular; *bērettavve*. *bērettu*, set apart, second person singular, imperative of the root *bērettu*=*bēre+ettu*. *avve*, vocative case—O, maḍam : *nī—nīn*—you (singular).
- Do 44.—Kannaḍa form.—*paraḱeyam bērettikkade mānavam berettavve nī (n)*. *paraḱeyam*=blessings; acc. singular of *paraḱe*. For the rest vide note above.
- Do 45.—Kannaḍa form. *olisade+irpara+tappisikol+oppisi+ikkute+emman*. *olisade*=without loving, negative participle root of *ol*, to love. *irpara*, objective plural meaning those who are. *tappisikol*, escape, second person singular, imperative of root *tappisikol*, to escape. *oppisi*—having persuaded us, from the root *oppisu*, to persuade. *ikkute*=having left behind. *emman*=us, pronoun. First person plural, objective case.
- Do 46.—*areimann—ār+emmannar*. *ār*=who. *emmannar*—that are like us.
- Do 47.—Kannaḍa form. *idu+oppite*. *idu*=this. *oppite*— is it satisfactory?—from the root *oppu*=to satisfy.
- Do 48.—*orkis—oragisu*—to make one lean upon, to support. second person singular, imperative form of the root *oragisu*.

90. The Purport of the Greek Farce.

One of the women forming the king's party asks another whether the buffoon is calling. Another woman replies that he is coaxing her. A third woman adds that he is not only coaxing but also addressing her by using the word 'le' 'le' which is however a vulgar term of address. Accordingly, a fourth woman says that the word is an insult to koḍagūsu, the Greek lady. Meanwhile the buffoon uses the word, 'charite, hail' which the Indian women mistake for his coaxing call to Charition whose Indian name seems to have been 'Chaireite or Chāremma.' (Line 16, col i). This along with his use of the vulgar term 'le' irritates the women-folk. Forthwith they take up their bows and arrows to shoot him saying "well, strike him". The buffoon is frightened and appeals to Charition for help. Accordingly she interferes saying that he was not insulting. The women-folk draw the attention of each other among themselves by repeating the phrase 'not, my elder sister'. Then the buffoon asks the lady to go to the river Psolichus for being ready to escape, as previously arranged. She starts and the king's women-folk consider that she is going to the river for a bath (mīna) and ask such among themselves as have not yet bathed to accompany the lady to the river. Meanwhile one of the Greeks asks the lady to carry off some of the jewels of the Hindu Goddess whom she seems to have feigned to be worshipping in order to escape from the overtures of the king for marriage. She refuses to take any of the jewels of the Goddess and says that her seeing her father's face is dearer to her than the jewelry of the Goddess. Now the Captain of the ship draws attention of the buffoon to the approaching party of the king and asks him whether he will take up the task of serving them wine to make them drunk and senseless so as to give the Greeks an opportunity to escape unscathed. The buffoon consents and hopes to wait for the departure of all the women of the second batch also (daughters of swine) to the river. But he doubts whether the Indians would ever drink such a thing as wine, though as C says it is rare in India.

Meanwhile the king and his party assemble on the spot after taking their bath with a view to take up their respective shares as determined by casting the

dice (Pakte—pagade) marked with odd and even numbers, any odd number (Besa) being taken as a sign for winning the share. Accordingly the king asks the buffoon to cause the chiefs to cast the dice to determine their respective shares and tells the chiefs to go for their refreshment (Mellôgara). But the chiefs hurry on for their shares without casting the die and receive a rebuff from the buffoon. The king intervenes and remonstrates with them for their hurry to take up the share before it is duly allotted (Hoyyada mun) and asks them why they impatiently cringed for their shares, though they had hoped to win their shares by casting the dice, each declaring the amount of his due (Ponnenisi) and tells the buffoon, to cause each of the chiefs to cast the dice, regarding the odd number as a sign for success. Then the king's party ask the buffoon to go on with his work and the buffoon not understanding their speech insults them in Greek, by saying that they might receive a kick from Kottos. Immediately the king throws the dice and seeing their fall with an odd number says "Ho bit—bildattu—fell", thereby claiming his share. But failing to understand what the king said, the buffoon asks C to explain it to him. C, however, tells the buffoon to quickly give them wine without caring to interpret the king's speech. And the buffoon asks him whether he was afraid to interpret it and proceeds to serve them wine, by exclaiming "Hail thou whose days prosper".

Being now interrupted from their proceeding to cast the dice and take up their shares the king and his party go to partake of the wine readily brought before them. The king tells his party that so far as wine is concerned there is no allotment of a fixed quantity and that therefore they may avail themselves of any quantity of wine, even by deception (môsade). But the buffoon who seems to have been somehow or other familiar with the word *môsa* says that he will be careful so as not to be deceived.

Immediately the buffoon serves the wine. But seeing its diluted appearance, C tells the buffoon to give them strong wine, while G. says to the buffoon to give them wine as a kind of ransom agreed upon. (Terake avam i and trākavun teramâna).

Neither the king nor his party seem to have caught the meaning of what G. & H. said. But the buffoon who was in the conspiracy seems to have caught the significance of it and being disgusted with their careless talk, asked them to stop their talk, warning them of its danger. Still being perhaps sure of the effects of wine on the king and his party H. goes on saying that wine is the ransom. But G. however diverts the attention of the king by telling him to drink wine and prosper (bâl tagulâpai) and the buffoon says that he is ready to give even the sour sediment of wine contained at the bottom of the vessel.

Though the king promised to release the Greek lady by taking ransom, he exhibits now, perhaps due to the effects of wine, his love to Charition by saying that a man, i.e., himself who desires to have her is at her disposal and asks whether she will like to prosper in his country after she has long left Oxyrhyncus. He appeals to Malpinâik and Sêo to make the lady return from the river. The king's speech here is incoherent, due to the drinking of wine and is obscure.

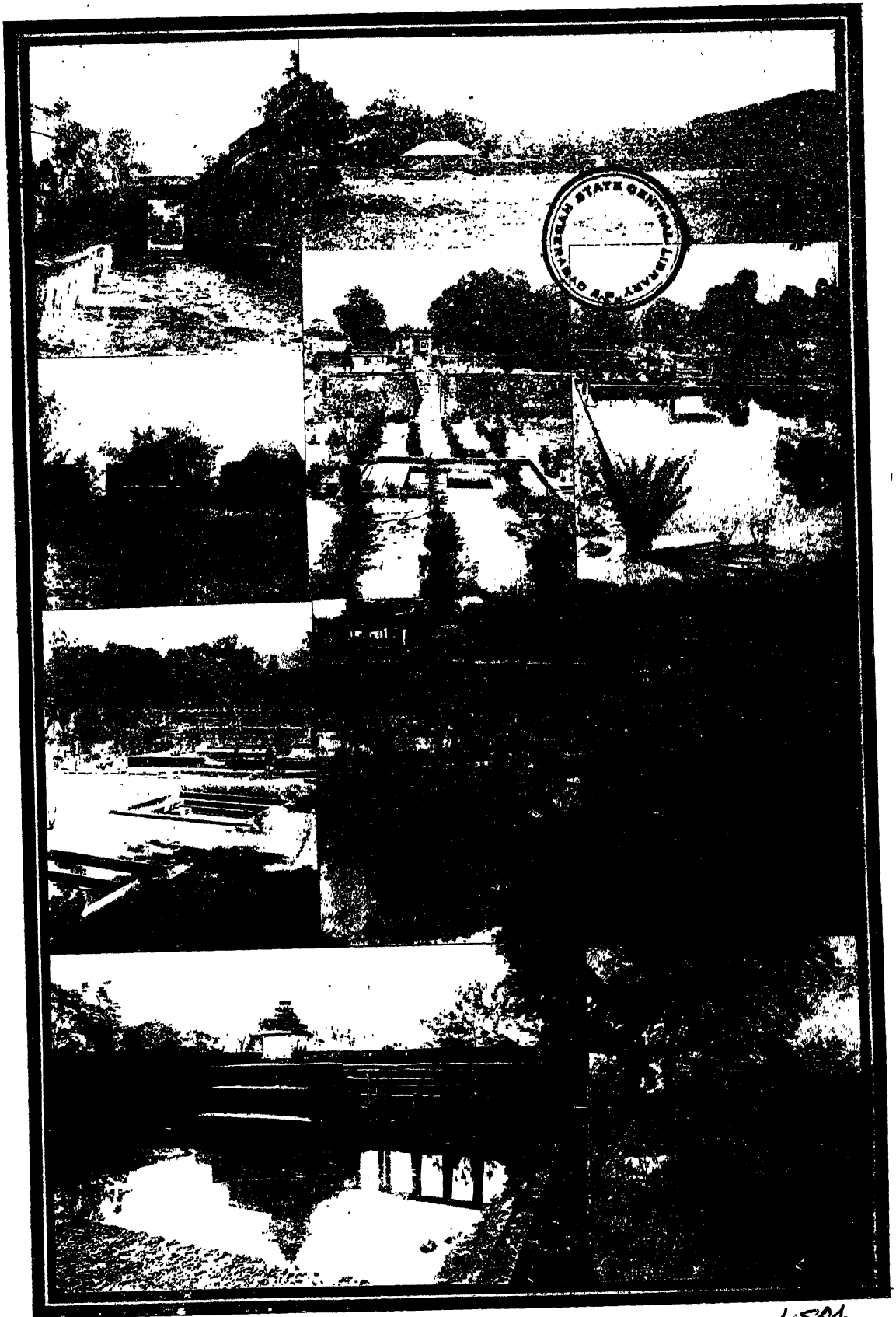
The king at last talks to himself thinking of the lady who is gone to the temple and asks her to divide at least the ransom though she has neither distributed the wine nor received the blessings of the chiefs by distributing the ransom and says that as he has failed to win her regard, she may leave him behind and depart, obtaining his free consent.

Then the Indians fully drunk begin to dance with their heads reeling. At this juncture the Greeks take to their legs and embark on their ship in the river.

91. A distinguished savant of the Mysore University interprets the farce as follows.—

Two points are clear.—(1) The Greek party have crossed the Indian ocean and landed on the coast and they plan to rescue the lady. They had escaped being wrecked in a storm or more probably captured by pirates but they had some escapade. (2) They planned to make the Indian king and his followers drunk and then to carry away the lady.

Of the Greeks the four most prominent characters are the lady, (A), her brother (C), the buffoon (B) and the captain of the ship (D). The lady and her brother know the country, the language, and manners of the people. Whether her brother had come in the vessel is not certain, but it is probable.



- 4896
1. GATE WAY OF THE HILL FORT OF SIVAPPA NAIK
 2. DARBAR HALL OF SIVAPPA NAIK.
 3. WATCH TOWER ON THE HILL FORT.
 - 4, 5, 6, 7 AND 8. THE SEVEN PONDS OR DEVAGANGA NEAR NAGAR, SHIMOGA.
 9. POND AT MAHANTU MATT.
 10. STONE ELEPHANTS AT THE ENTRANCE OF THE POND AT MAHANTU MATT NEAR ANANTAPUR, SHIMOGA DISTRICT.

The scene opens with a visit of the captain of the vessel to the lady in front of the temple of the Moon-goddess. Before this the Greeks had probably seen the king and talked about the lady's release. But this is not certain. One batch of women armed with bows (and arrows) is coming in from the chase; the king and the Indian chiefs have already returned from the chase and gone to bathe in the river Psolichus and the lady and her brother are expecting them back.

The buffoon is seen by the party of women and excites their hostility. The lady saves him. These women evidently had not seen him before. The buffoon manages to send the party of women away to the Psolichus. The captain asks the lady to enter the temple and bring away one of the offerings (jewellery) to the goddess, but the lady condemns this as a sacrilege.

At this time another party of women arrive from the hunt; they are also sent away to the Psolichus for a bath.

Now the lady enters the temple to make ready for the escape; it being arranged that on the return of the king's party from the bath, the buffoon is to serve the wine neat and strong. "(Do you serve them ?)"—addressed to the buffoon.

It should be noted that from this point onward, i.e., all through the feasting and drinking the lady, keeps herself aloof in the temple, where she was a hand-maiden of the goddess. The lady enters the temple immediately after saying, "(they come, serve them the wine neat)".

Now appear the king and the Indian chiefs. The king's first utterance is "Brathis," and the Chiefs repeat "Brathis". If this is Kannada speech, (and the previous use of "Minei" "Ai arminthei" by the Indian women establishes this as highly probable), this "Brathis" may stand for "bêre âdisu" meaning cause each to play separately, i.e., "let each play" or as the lady's brother explained to the buffoon.—"let us draw lots for the shares." Thus after the chase and the bath in the river comes the dice-playing. But shares of what? The word 'pomenzi' seems to stand for 'pornenisi' (Having counted the gold) and in that case some gold was at stake. If this is correct, was it the usual stake? One suggestion is that it was ransom money for the lady and had been offered by the Greek party (or the lady's brother). In that case, we can see 'terage' in 'oupteragaumi' and 'termana' in 'trachountermana' both terage and teramâna in Kannada standing for ransom. But the objection to this view is, that if they had brought gold for ransom, the Greek party would certainly refer to it in the conversation about the booty (the jewellery and other things the lady was asked to bring with her), but they are entirely silent both when they are plotting the escape and after the drinking scene when they are going aboard. A better interpretation would be to treat the wine itself as a sort of ransom playfully offered by the brother (it is he who says "give them a drink quick"). (H), evidently an Indian chief, says—"Tougoummi" which may stand for "Toyige avam i" give them (wine) as an addition for the sauce.

Then the passage will be constructed thus:—

G. Skalmakatabaptiragoumi: ("O son, come and give the wine," this is addressed to the buffoon).

H. Tougoummi: give (wine) as an addition for the sauce.

G. Eitobelle trachoupteragoumi: (it is over,—now the white wine—give them wine as a ransom agreed upon).

(Here they fall upon the wine).

B. Ah! none of your disgusting ways. Stop! ah! what are you doing?

H. Trachountermana (wine is the ransom): 'don't you see wine is a ransom.'

(Jokingly said or to induce the Greek to pour the wine).

It may be noted here that they used sauce and some dish along with the wine. The word Zabede may be taken for 'habbede' (a dish). There seems to be a reference to sauce in the word 'mellogarake'. The phrase 'Zopit' may be taken for 'hô bittu' it fell' (referring to the throw of dice).

The buffoon's words, 'Martha, marithouma, etc., may be only an imitation of the sound of the drum, as suggested by Mr. Bhaskaranda Salore. The king's speech in Greek "A boundless barbaric dance I lead? O goddess moon," would seem to show that the king could speak Greek. But probably the king actually spoke in the Indian

language, and the speech as we have it is only a Greek rendering for the benefit of the audience at the Greek theatre. Various reasons may be urged in favour of this view. The king was addressing the Indian chiefs, who could not possibly follow this high-flown Greek verse; neither could the king himself be equal to this composition. The words 'barbaric' 'Selene' (for Goddess moon) 'Indian chiefs' would be explicable in a Greek rendering of the king's own native speech, but would be very inappropriate in the mouth of an Indian king addressing tribal chiefs under him. This is further confirmed by the fact that the buffoon immediately asks what do they all say again? (Here they must include the 'king and 'all') and the lady's brother who could follow Kannada replies, —'He says dance' when 'he' must refer to the king. And this question and answer would be quite out of place, if the king had spoken in Greek.

It is after this when the king and the chiefs are heavy with drink, and the king is thrown down, that the lady's brother calls her out of the temple good Chariton, come out here.

And the lady is anxious to go aboard. "Come, brother, quickly. " "is all ready" And the brother answers. "Yes, all." "The boat is at anchor close by." There is no reference to the gold of the lady's ransom, just as there is none to any jewellery of the temple. If these had been there, or were being taken away, there would be bound to be a reference. The stage play for the purpose of the audience would make this necessary, evidently there as was no gold for ransom.

If the Greeks' gold had been counted or spread out before, it must have been collected before the departure of the Greeks. Nothing was done. There was a playful talk of the wine as a sort of ransom for the lady, that was all. It may be noted that the lady calls herself a hard-maiden of the goddess (evidently the moon goddess of the temple.) She had probably attached herself as a sort of vestal virgin and was in custody of the temple offerings and this might have been a sanctuary which protected her honour. She is very grateful to the goddess for this protection. She longs to see her father's face, and she is not only affectionate but honourable and pious. It is not clear whether the brother came with the party in the vessel, or had stayed on in the country after the lady's—capture. But the buffoon had come in the ship, and the captain must have somehow bungled and got into a scrape perhaps with pirates or when landing on the coast. And the buffoon calls him a bungler.

As regards the women's conversation beginning 'Kraunou' it is to be noticed that in first draft in Col. I :—

We have the Captain saying—rejoice with me, etc.,
the brother—"lalei ba.....referring to talking or prattling
perhaps of the buffoon,
ther z (an Indian)—leanda,
then—a line omitted, perhaps something said by the buffoon, pointing to,
'autas' 'these women'.
This must have been an insulting gesture (the buffoon calls the women later on, 'daughters of swine').

The women here wanted to shoot (this was acted on the stage).

Then comes 'alemmaka' probably said by Chariton, meaning--'Not so. he is our man.'

This first draft was replaced by the more elaborate passage in the text as we have it.

Now in this text—we have first the buffoon saying 'What huge bows they have?'

Here he must have pointed to the women (autas' as in the first draft) with some gesture.

One woman noticing this says—Kraunou, Does he call?

Another woman—Lalle-he caresses. (i.e., she mistakes it for a caressing, gesture.) Here 'lalle' in Kannada means 'caresses'. The only difficulty about this interpretation is that 'lalle' and "le, le" would then be Sanskrit-like Pāṇini (if it means drink).

Another woman—Laitalianta lalle- (i.e., he caresses, by saying 'le', 'le').

Now the buffoon may have in addition to the gesture, with which he pointed to the women, actually used the Greek word 'laleis' or 'laleis' as the brother had used it the moment before, rebuking the prattling of the captain (as he rebukes the Captain in line 102 saying "laleis pali", dost thou talk or prattle again.)

And the Indian women mistook it for an insulting gesture, and for 'le, le' addressed to them. Then another woman says Kotakos (or Kouakos), etc.

Then the buffoon addresses the woman chaireite, hail.

And the women make as if to shoot or beat him ("laspathia").

Then the buffoon cries out to the lady for help.

And the lady says—alemakā, or alemmakā (as in the first draft) meaning—Not so, he is our man, i.e., no enemy, he means no harm.

(2) *The Svayambhu Purana and Fahien.*

92. The Svayambhupurāṇa is a Sthalapurāṇa in Sanskrit devoted to the description of the spread of Buddhism mixed with Śaivism in Nepāl. This work is now available complete in print. It appears to have been printed in Calcutta. As no title page is found even in the copy obtained direct from the Panjab Sanskrit Book Depot, Lahore, it cannot be said when and in what press it was printed. It is, however, stated in the colophon of the work that one Jagadguru Sagara got the transcription made in Samvat 919 (= A. D. 1798) for the peace of his departed daughter in heaven.

93. The Purāṇa contains eight chapters. In the first chapter Upagupta is represented as narrating to Aśoka, the story of the Buddha's journey to Dharmadhātu, Kāśhira, and other places, rivers and lakes in Nepāl. In the second chapter the appearance of the Svayambhulinga-chaitya-bhātāraka on the top of the Gōśringa-parvata and the merits realised from the worship of that linga are described. In the third chapter a number of Chinese pilgrims is said to have been coming to Nepāl with a view to worship the Svayambhu-linga not only during the reign of Parvatarāja and his preceptor Viśvabhū, but also at the time of Manjuśrī, a famous Buddhist teacher, and of King Dharmarāja. The fourth chapter narrates the story of Krakuchhanda and his pilgrimage with his disciples through various sacred places in Nepāl and also the arrival at Nepāl of a China King called Dharmakara at the time of Manjudēva known also as Manjuśrī. Dharmakara is also stated to have established himself as the King of Nepāl and to have been anointed by Manjudēva himself. The fifth chapter is devoted to the description of the merits secured from pilgrimage in Nepāl. In the sixth chapter a Chinese traveller called Prāhūṇaka and also Alpaprāhūṇaka or Young Prāhūṇaka, named also as Dharmaśrī, is said to have arrived at Nepāl and resided with Manjudēva or Manjuśrī, a famous Brahmin Scholar well acquainted with Buddhist religion and philosophy. While coming to Nepāl with the desire of learning Indian arts, sciences, agriculture, and Buddhism, the traveller is said to have met Manjudēva when the latter was ploughing his field with a plough drawn by a lion and a tiger. When asked by the traveller where the Manjuśrī mountain with its god called also Manjuśrī was situated, the plougher is said to have replied that it was a part of the Himālayas and that it was very far and too much covered with snow to be approached at that time of the year. On taking him to his own house, Manjudēva, the plougher in company with his two wives called Varadā and Mōkshadā is said to have attended to his comforts and done his best to relieve him from the fatigue of his long journey. So sleepy seems to have been the traveller that night and late in the morning the next day that when he did not reply to their call in the morning the two wives of Manjuśrī are said to have regarded him as dead and said so to their husband. Manjudēva is said to have run there and succeeded after a hard struggle in arousing him. On being asked whence and why he came to Nepāl and whether the name of Manjudēva or Manjuśrī was known even in his remote native place the traveller replied that he came from China and that Manjudēva was not heard of in China but that he came to know of him as a distinguished scholar from the Sangha of Buddhist monks in the Vikrama Vihāra in Benares. His object in coming to Nepāl was to learn the Nāmasangīta or the Buddhist songs in praise of the Buddha and the meaning of the Dvādaśākshara Mantra. He also wanted to collect books on the six śāstras, grammar, poetry, dictionaries, the Prajñāpāramitā, the Mahāyāna Sūtra, the Avadāna, and the Purāṇas. When talking with the Pandits assembled in the Vikrama Vihāra in Benares, he was told that after Krakuchhanda and Kanakamuni had passed to heaven, there was no one then except Manjuśrī of Nepāl who could explain the meaning of the twelve-syllabled mantra. Hence he took the trouble of coming to see him in Nepāl and requested Manjudēva to teach him the meaning. Manjuśrī taught him the Tantric cult and permitted him to go back to Benares. A few days after, Manjuśrī also went to Benares and saw the

traveller there for a second time before he left for China. The seventh chapter narrates the story of Prachandadêva, an ancient King of the Gangas. He is said to have renounced his kingdom in favour of Śaktidêva, his son and turned out a Buddha Bhikṣu under the name Sântikara and Vajrâchârya in Nepâl.

94. In the eighth chapter we are told how Guṇakâmadêva, King of Nepâl, followed the advice of Sântikara or Vajrâchârya and relieved the miseries of his people from a severe seven years' famine and how Narêṇdradêva, his son, followed the instructions of Vajrâchârya and ruled over Nepâl for the good of his subjects. The advice given by Vajrâchârya is set forth in the following Verses (PP. 440-441):—

na hi drumâḥ svabhôgârtham phalanti prithivîtale |
yô nyaduhkhâni vijnâya sîdhu bâhyaih prabôdhayêt
sa êva munisatvastho yataḥ parahitê rataḥ |
anyaduhkhêna yô dukhî yo nyaharshêna harshitaḥ |
sa êva jagatâm îśo naranûpadharô munih |

“Never do the trees on earth bear fruit for their own enjoyment. Whoever coming to know the distress of others, awakens himself, is verily a sage, for he is bent on doing good to others. Whoever is distressed when others are distressed and pleased when others are pleased, is verily the lord of the world in human form.”

95. The principle of other-regarding seems to be the essence of Buddhism in as much as the Buddha himself is stated to have expressed. “Buddhî bhavêyam jagat hitâya.”⁽¹⁾

“The awakened one will I be for the good of the world.”

96. From Fahien's accounts of his own travels it is learnt that Manjuśrî was a celebrated Brahman teacher in the Mahâyâna Vihâra at Pâtâlipura⁽²⁾. But in the Purâṇa he is said to have been the resident of Nepâl and to have been visited by Fahien in Nepâl. If the Purâṇa can be trusted, it may be presumed that Manjuśrî was well known to and was frequently visiting the Mahâyâna Vihâra at Pâtâliputra. As the traveller is made to say in the Purâṇa that he heard of Manjuśrî even at such a distant place as Benares, it follows that he was a reputed scholar in those days. It follows from this that the Chinese traveller called Prahûṇaka in this Purâṇa can be no other than Fahien. This is a rare instance of a Sanskrit work being devoted to the history or tradition of the arrival of a Chinese traveller in India and of the studies he made under a teacher of historical reputation. It may also be presumed that as Guṇakâmadêva and Narêṇdradêva, his sons, mentioned in the Purâṇa are counted among the later descendants of the Śûrya Vamśi dynasty in Nepalese Chronicles. Dharmarâja who is described in the Purâṇa as having ruled over Nepâl prior to Guṇakâmadêva was an earlier King of the same dynasty and identical with Dharmadêva, father of Mânadêva mentioned in the Nepalese inscription No. 15 (I. A. Vol. IX, PP. 163-193). According to Nepalese inscription No. 1 (I. A. Vol. IX, P. 163) the date of Mânadêva is Samvat 386, Jyêṣṭha Śukla 1 with the constellation, Rôhini.

97. This samvat is taken by Dr. Fleet and other scholars to refer to the Gupta Era, while Dr. Buhler attempted to identify it with the Vikrama Era of B. C. 56. It will presently be shown why it cannot be taken either as the Vikrama Era or as the Saka Era. Nor can it be regarded as the Gupta Vallabhi Era of A. D. 319-320, as is done by Dr. Fleet, without the risk of being involved into chronological absurdities, as will be pointed out later on. Here taking the starting point of the Gupta Era at 200 A. D., the date of Mânadêva, son of Dharmadêva, would be Samvat 386--200+386—A. D. 586. From this, it follows that Dharmadêva, father of Mânadêva must necessarily have lived in the latter part of the six century A. D. It is known from Bendall's inscription from Nepâl (I. A. XIV, P. 97) that Śivadêva I, the father of the great-grand-father of Dharmadêva, was ruling over Nepâl in Samvat 318—A. D. 518 with Amśuvarman as his Sâmantâ or feudal chief under him. This precludes the necessity of any prince being anointed as King of Nepâl for twenty or thirty years prior to A. D. 518 when Manjuśrî, the teacher of Fahien, could possibly have lived. Hence no reliance can be placed on the statement of the Svayambhupurâṇa that Dharmarâja was anointed by Manjuśrî as King of Nepâl. Even after A. D. 518, Dharmadêva could be the King of Nepâl only in name in as much as Amśuvarman, feudal chief under Śivadêva up to A. D. 518 was the declared Mahârâja of Nepâl according to Nepalese

(1) Vidyânanda's Âpta-parikshâ, P. 43.

(2) Buddhist Records of the Western World, Vol. I Introduction P. 56 and Travels of Fahien, P. 79.

inscriptions Nos. 1-7 (I. A. IX, PP. 163-193). He seems to have been succeeded by Mānadēva some time prior to Samvat 386—A. D. 586.

98. In the Nepalese inscriptions (1 to 15) there are two forms of Samvat mentioned, one in three figures and the other in two. The former is taken by Dr. Fleet to refer to the Gupta Era of A. D. 319-320 and the latter to the Harsha Era of A. D. 606-607. This interpretation not only fails to satisfy the astronomical condition mentioned in Mānadēva's inscription dated Samvat 386 but also launches us into chronological absurdities from which there can be no escape unless the theory of the starting point of the Gupta Era at 319-320 is rejected and that of A. D. 200-201 is preferred and adopted.

99. The astronomical condition mentioned in the inscription No. 1 of Mānadēva is that the moon stood in the constellation Rôhîṇî on the first lunar day of the bright half of the month Jyêshṭha of Samvat 386 the day of the inscription. According to Swamikannupillai's revised edition of Indian Ephemeris, Vol. I, Part II, the constellation of the first lunar day of the bright fortnight of the month of Jyêshṭha, A. D. 705 was Kṛittikâ but not Rôhîṇî.

100. Hence it follows that A. D. 705 is not the year intended by the publisher of the inscription. It has been pointed out in the Archæological Report of Mysore for 1923-24 how the Brahmin, Chinese, and Ceylonese traditions regarding the age of the early Gupta Kings and their contemporaries can more satisfactorily be explained with the epoch of A. D. 200-201 as the starting point of the Gupta Era than with Dr. Fleet's proposed period of A. D. 319-320 with which none of the traditions agrees. Accordingly taking A. D. 200 as the starting point of the Gupta Era, the date of Mānadēva, son of Dharmadēva, expressed in terms of the Gupta Era will come to $386+200$ —A. D. 586. Making use of Swamikannupillai's tables it may be verified whether the first lunar day of the bright half of the month of Jyêshṭha of A. D. 586 coincided with the constellation of Rôhîṇî. The problem can be worked as follows:—

Required the ending moment of Jyêshṭha Śukla 1, A. D. 586.

—	Week day	Month and day	Fraction of day
Mean ending moment of Jyêshṭha new Moon Tithi (Table X)	4.	April 24	·19
Duration of the first Tithi	1	1	·98
	5	25	·17
	..	..	·52
	5	25	·69

Sun's Anom.	Moon's Anom.
6·05	15·98
29·53	1·97
·98	·98
36·56 Days	18·93

Sun's Eqn. +·13; Moon's Eqn. +·39.

Sum of Sun's and Moon's Equations = $·13+·39=·52$

To find the Nakshatra on the day:—

Sun's Long. for 36 days	33·34
„ for 56 days	1·51
	·55
Moon's Long. = Tithi $\times 12^\circ$ =	12·00
	47·40°

This by Eye-table is the long. of Nakshatra Rôhîṇî.

101. Dr. Buhler took this Samvat 386 to be the Vikrama Samvat and reduced it to A. D. 330. But the first lunar day of the bright half of the month of Jyêshṭha coincided with Mṛigaśîra and not with Rôhîṇî as required by the inscription.

102. This problem can also be worked as follows :—

Required the ending moment of Jyêshṭha Śukla 1 of A. D. 330.

	Week day	Month and day	Fraction of day
Mean ending moment of Jyêshṭha New Moon Tithi by Table X	2	4	·37
Duration of Tithi 1 .. ..	..	..	·98
	+1	..	..
	3	5	·35
	..	..	+·46
	3	5	·81

Sun's Anom. 29·53 18·46 ·98	Moon's Anom. 1·97 15·22 ·98
48·97	18·17

Sun Eqn. +·10 Moons' Eqn +·36
Sum of Sun's and Moon's Eqns. = ·10 + ·36 = ·46.

To find the Nakshatra :—

Sun's long. for 48 days 45·16°
 1·16
 1·95
Moon's long. " 97 days 12·00
 59·27°

This by Eye-Table is the long. of Mrigaśira.

103. Nor can Mānadêva's samvat 386 be taken to be the Śaka Era though the first lunar day of the bright half of Jyêshṭha of Śaka 386 = equal to 386 + 78 = A.D. 464 coincided with the constellation Rôhinī.

This problem can also be worked out as follows :—

Required the ending moment of Jyêshṭha Śukla 1, A. D. 464.

	Week day	Month and day	Fraction of day
Mean ending moment of Jyêshṭha New Moon Tithi by Table X	4	April 22	·56
Duration of Tithi 1 .. ..	..	..	·98
	5	23	·54
			+·10
	5	23	+·64

Sun's Anom. 5·97 29·53 ·98 ..	Moon's Anom. 10·43 1·97 ·98 ·13
36·48	13·51

Sun's Eqn. +·13. Moon's Eqn. —·03

Sum of Sun's and Moon's Eqns. + $\cdot 13 - \cdot 03 = + \cdot 10$.

To find the Nakshatra :—

Suns' long. for 36 days	33·34
	1·51
„ for 48 day	·47
Moon's long. for 1 Tithi	12·00
	<hr/> 47·32°

This by Eye-Table is the long. of Rôhîṇî.

104. Though the first lunar day of Jyêshṭha Śukla of Śaka 386 = A. D. 464 coincided with Rôhîṇî, the Samvat 386 of Mânadêva cannot be taken to be a Śaka date since Śivadêva, one of the Kings of Nepâl of the same period is found to have made use of the Gupta Era in dating his inscriptions and not at all the Śaka era. As the use of different eras at the same time without specifications leads to confusion no kings can be expected to mislead their subjects by using different eras in the same locality and at the same period. It follows therefore that if Śivadêva, king of Nepâl and feudal lord of Amśuvarman is found to have made use of the Gupta Era in his inscription dated Samvat 318 (I. A. XIV, PP. 97-98) the other kings of the same dynasty must necessarily have used the same era in their inscriptions. That Śivadêva I used the Gupta Era is clearly borne out by the fact that Amśuvarman, his vassal, died a few years before A. D. 640 when Hieun Tsiang was in India. For, speaking of Amśuvarman, he says :—

“Lately there was a king called Amśuvarman (Anahufa-mo), who was distinguished for his learning and ingenuity. He himself had composed a work on sounds (Śabda-vidyâ) ; he esteemed learning and respected virtue and his reputation was spread everywhere⁽¹⁾.”

105. From the expression that lately there was a king called Amśuvarman it is quite clear that Amśuvarman of Nepâl had died a few years before Hiuen Tsiang was in India about A. D. 640. The record in which Amśuvarman is referred to as still alive for the last time is Vibhuvarman's dated inscription, No. 8 among the inscriptions from Nepâl, collected and published in I. A. Vol. IX, PP. 163, 194, by Pandit Bhagavanlal Indraji and Dr. G. Buhler. The date mentioned in this inscription is Samvat 45. This date like other dates recorded in inscriptions from Nepal, Nos. 6, 7, 9, 11, 12, 13, 14, and 15 has been referred to by Dr. Fleet and other scholars to Harshavardhan Era A. D. 606-607. As will be presently shown, it is rather Amśuvarman's own era, started from Gupta samvat 318 or 319, when Śivadêva, his paramount sovereign died, and Amśuvarman renounced his subordinate position of Sāmanta and assumed the title of Mahârâjâ. Now Gupta samvat 318 is equal to A. D. 318+200=518. Accordingly Amśuvarman's last date would be A. D. 519+45, the number of years of his own reign as Mahârâjâ of Nepâl, that is, A. D. 564. If, however, the starting point of the Gupta era were taken to be A. D. 319-320 and also the series of dates from 34 to 153 mentioned in Nepalese inscriptions Nos. 6-15 (I. A. IX 163-194), as assumed by Dr. Fleet and other scholars, we should be launched into chronological absurdities. To point out the absurdities, it is necessary to know the series of successive kings of the Sûryavamśi dynasty of Nepâl referred to in the inscriptions No. 1 to 15 and also in the Nepalese chronicles.

106. First comes Śivavarman, 16th among the kings of the Sûryavamśi dynasty, as enumerated in the chronicles (I. A. XIII, P. 412). He can be no other than Śivadêva mentioned along with Amśuvarman in Bendall's inscription from Nepâl, dated Samvat 318 (I. A. XIV, P. 97). According to the chronicle his son was Rudradêva, of whom no inscription has been so far found. His son was Vṛishadêva who was succeeded by his son Śankaradêva. His son was Dharmadêva who is presumed here to be the same as the Dharmarâjâ of the Svayambhupurâṇa. His son was Mânadêva of whom there are two inscriptions No. 1 and 2, dated Samvat 386 and 413 respectively. His son was Mahidêva who was succeeded by Vasantasêna, his son, as stated in inscription No. 3, dated Samvat 435. His son was Udayadêva who was succeeded by Narêndradêva. His son was Śivadêva II who, according to the Nepalese inscription No. 15 married Vatsadêvi, grand-daughter of Âdityasêna or Âdityagupta. His son was Jayadêva who married Râjyamati, the daughter of Harshavardhana of Kanuj, A. D. 606-642. In Nos. 6, 7 and 8 of Bhagavanlal Indraji's inscriptions from Nepâl (I. A. IX, PP. 163-193) the dates given to Amśuvarman are Samvat 34, 39 and 45 ; in Nos. 12 and 13

(1) Beal's Buddhist Records, Vol. II, P. 81.

Sivadēva II was given Samvat 143 and 145; and in No. 15 Jayadēva was given Samvat 153. These facts can be put together with dates as interpreted here and also as interpreted by Dr. Fleet side by side in a tabular form as follows:—

Name of the King	Samvat	New interpretation	Dr. Fleet's interpretation
1. Sivadēva	G. S. 318	A. D. 518	A. D. 637
Amśuvarman, Usurper ..	G. S. 318 or 319	A. D. 518 or 519	.....
Death of Amśuvarman ..	45	518 + 45 = 563	A. D. 606 + 45 = 651
2. Rudradēva .. ..	.....	.....	.....
3. Vṛishadēva .. ..	.....	.....	.....
4. Śankaradēva .. ..	.....	.....	.....
5. Dharmadēva .. ..	.....	.....	.....
6. Mānadēva	G. S. 386	A. D. 586	A. D. 705
Do	G. S. 413	A. D. 613	A. D. 732
7. Mahidēva .. ..	.....	.....	.....
8. Vasantasēna	G. S. 435	A. D. 635	A. D. 754
9. Udayadēva .. ..	.....	.....	.....
10. Narēndradēva .. ..	.....	.....	.....
11. Sivadēva II	Amśuvarman Era 143	= A. D. 662	Harsha Era 143 = A. D. 747
Do	145 =	A. D. 664	Harsha Era 145 = A. D. 749
12. Jayadēva	Amśuvarman Era 153	= A. D. 671	Harsha Era 153 = 759 A. D.







107. Glancing at the dates of Vasantasēna and his great-grandson Sivadēva II as arrived at by Dr. Fleet, one can easily perceive how Vasantasēna is according to Dr. Fleet's theory of the Gupta Era made later by five years than Sivadēva II, his great-grandson. It is also easy to perceive how it is impossible for Jayadēva living in A. D. 759 according to the date assigned to him by Dr. Fleet to marry Harshavardhana's own daughter 117 years after Harsha's death. If however, the starting point of the Gupta Era is taken to be A. D. 200, no such unsurmountable difficulties are met with. Nor can Hieun Tsiang be liable to the charge of recording heresy when in his account of his own travels he spoke of Amśuvarman as being no longer alive. Being a powerful Sāmanta or feudal chieftain about thirty years old under Sivadēva I, in G. S. 318, as stated in Bendall's inscription (I. A. XIV, P. 97), Amśuvarman might be presumed to have ousted the legal heirs, Rudradēva, Vṛishadēva, Śankaradēva and Dharmadēva, and himself virtually ruled over Nepāl for 45 years after the death of Sivadēva I in G. S. 318 or 319.

108. The Samvat 318 of Sivadēva's inscription cannot be referred to either the Vikrama Era of 56 B. C. or the Śaka Era of A. D. 78, in as much as in either case the interval between Amśuvarman, the usurper of Sivadēva's throne, and Hieun Tsiang would be so long as 378 and 244 years respectively. If the interval were so long as this, Hieun Tsiang would not have spoken of Amśuvarman as a recent king by using the word "lately." Also if it were referred to the Gupta Era of A. D. 319-320, then Amśuvarman would have to be alive even so late as A. D. 682 or A. D. 651, according as the last Samvat 45 of Amśuvarman's inscription No. 8 (I. A. IX, PP. 163-193) is taken to refer to Amśuvarman's own regnal years commencing from A. D. 637 or to Harsha's Era of A. D. 606. In such a case as this, Hieun Tsiang could not speak of him as a past king by using the word "lately." But if the Gupta Era is taken to have been started at A. D. 200, there will be no such incongruities. Nor is the incongruity of Vasantasēna being later than his great-grandson Sivadēva II faced in this theory. Nor does the difficulty of Jayadēva being a hundred years later than Harshavardhana, his father-in-law, crop up, if the starting point of the Gupta Era is taken to be at 200 A. D.

109. Speaking of a Karnāṭa dynasty in Nepāl, the Nepalese Chronicle states that a Karnāṭa King called Nanyadēva conquered the whole country in Śrāvana Sudi 7 of Nepāl Samvat 9 or Śaka Samvat 811, i.e., 889 A. D. He is said to have ruled at Bhatgam and succeeded by his son Gangadēva who was followed by Narasimbādēva his son. Referring to the Ganga Kings of ancient Mysore, we meet with a Ganga King Nanniyadēva called also Bhūtuga. The similarity of Nanyadēva with Nanniyadēva and of Bhūtuga-grāma with Bhatgama in sound is very striking. Apart from the

7th century A. D. they were changed and given the form in which they are even now written. There is reason to believe that even the Visarga sound was written about the beginning of the Christian Era in the form of two circular dots put side by side but not one below the other as it is written now. The Visarga appears to have taken the latter form so far back as the third century A. D. Both Bhavasēna and Durgasimha quote in their respective commentaries on the Kātantra a verse in which the form of the Visarga letter is described as follows :—

“The Visarga resembles the horns of a young bull or the breast nipples of a young maiden or the eyes of a black cobra.” From this verse it is clear that the Visarga was once written in the form of two circular dots drawn side by side. The Jihvāmūliya and Upadhmanīya being of the same class as the Visarga, the same circular dots appear to have been slightly modified to represent them. The circular dots were halved and written concavo-concave to represent the Jihvāmūliya while the Upadhmanīya was represented by the same semicircular dots written convexedly side by side, as shown below :—

Earlier form of Visarga.....		=	hka
“ ” of Jihvāmūliya.....		=	hpa.
“ ” of Upadhmanīya.....		=	
Modern form of Visarga from A. D. 200 } onwards.		=	
Modern form of Jihvāmūliya from A. D. } 600 onwards.		=	
Modern form of Upadhmanīya from } A. D. 600 onwards.		=	

118. It is to be noted that the letters K. and P. following the Jihvāmūliya and Upadhmanīya sounds are now written after the semicircular dots side by side. But during the second, third and fourth centuries, the K. and P. letters were written below the Jihvāmūliya and Upadhmanīya letters.

119. From this it follows that Sarvavarma wrote his Kātantra about the 2nd or third century A. D. when princes of Śātavāhana dynasty were still ruling in Ujjayini and that Bhavasēna and Durgasimha wrote their commentaries not later than the 8th century A. D. when the forms of Visarga, Jihvāmūliya and Upadhmanīya were modified and given the form they have preserved even now. Had the Commentators been familiar with the modern forms of those letters, they would not at all have quoted the verses in which a different shape is given to those letters.

(4) *An Interesting Correspondence between two Anonymous Sanskrit Pandits on the Question of Caste.*

120. Drāviḍāchārapramāṇasangraha is the title of a Sanskrit manuscript (No. 2380) consisting of 57 palm leaves. From its concluding portion it appears to have been addressed to an anonymous Sanskrit Pandit whose views on certain Vaishnavite customs and especially on caste were quite contrary to those of the anonymous writer. All that the author says in this long letter is that he was a disciple of Āttān Tiruvenkaṭāchāryasvāmin and that he was in the habit of communicating with the spirit of his dead teacher and of clearing his doubts on doubtful points. According to “Sampradāya Akārādi” published by the “Śrīvaishṇava grantha mudrāpakasabhā” Madras, Āttān Tiruvenkaṭāchārya is said to have been a contemporary of the celebrated Tātāchārya of Kānchi, a distinguished Mīmāṃsa scholar, who is said to have debated with Appayadīkshita in the court of Krishṇarāya, the King of Vijayanagar, during the first decade of the sixteenth century.

121. The other questions besides caste discussed in this letter are (1) the right of Vaishnavite widows to keep the hair on the head without shaving ; (2) The study of the Tamil Prabandhas instead of the Vedas ; (3) stigmatization and other four Samaskāras ; (4) the abandonment of the Vedic daily sacrifice called Vaiśvadēva ; (5) the abandonment of the sixteen Vedic sacramental customs such as Garbhādhāna, Sīmāntōnnayana and others ; (6) the obligation of fasting on the Ekādaśī or eleventh lunar day, in each fortnight of the lunar month ; (7) the performance of Ekādaśī Śrāddha on the next day ; and (8) the offering of cooked food to Viṣṇu instead of feeding Brāhmins on the anniversary days of the death of parents and other near relatives

Sûdra half of it. Nor is there the rule that a Brâhman is white, a Kshatriya red, a Vaiśya yellow, and a Sûdra black. All colours appear in each caste. If the body were called Brâhman, then a father burning the body of his dead son would be guilty of Brâhminicide. Hence Brâhmanhood is not a characteristic of the body.

Nor is it a genus, for according to tradition one genus of animals has given birth to animals of different genus; for Rishyaśringa is said to have been born of a deer; Kaṭīka from grass; Jâmbava from Jambuka (jackal); Vâlmiki from an ant-hill; Vyâsa from a girl of fisherman tribe; Gautama from a hare; Vasishṭha from Uvâsi and Agastya from a pot. Hence it is not a characteristic of birth.

Nor can knowledge be said to be criterion of Brâhman caste, for Kshatriyas noted for their knowledge of reality existed and exist even now. Hence knowledge is not a criterion of Brâhman caste.

Nor is virtue a characteristic of Brâhman caste, for even Kshatriyas famous for their virtuous life existed in numbers and even now exist. Hence virtue is no criterion of Brâhman caste.

Nor are past actions a characteristic of Brâhman caste, for past actions such as *prârabdha*⁽¹⁾, *saṃchita*⁽²⁾ and *âgâmi* are⁽³⁾ common to all castes and people driven by past karma do work. Hence past actions are no criterion of caste.

127. Then what is that which confers Brâhmanhood on a Brâhman? The answer is this :—

He who has realised the true nature of Âtman and who believes that there is only one Âtman without a second, devoid of caste, colour, and quality, and free from six *ûrnis*⁽⁴⁾ and six *bhâvas*⁽⁵⁾ and that it is of the nature of Satya, Jñâna and Ânanda, possessed of no differentiation, residing as a guide (Antaryâmin) in all creatures, complete in itself, not recognisable as an external entity and clearly experienced and free from all the blemishes due to desire, hatred and other passions, possessed of control over internal and external senses. He who is of such a good nature deserves to be called a Brâhman.

“Long live for a hundred years my teacher who is respected by all ascetics and who is free from doubts in what he has learnt and whom all opponents fear.”

128. Just as there is some distinct ethnic feature among beasts, birds, trees and stones to distinguish one from the other, so there is no distinct characteristic among castes to distinguish one from the other. Yet there is a religious class or sect called Śrīvaishṇava described in religious works though not easily recognised by man.

The meaning of the verse is as follows :—

Being familiar with features peculiar to every species of beasts such as elephants, pigs, tigers, jackals and the like, one can easily distinguish one species from another by merely looking at them. Similar is the case with birds such as parrots, peacocks, cocks, and the like. So it is with trees such as mangoes, nimh trees and the like. Likewise is the case with stones such as crystals, rubies, quartz and the like. But there is no such distinct feature possessed of by Brâhman to distinguish them from non-Brâhman men. It is only human feature that is visible as common to all men. Yet owing to the observance of religious customs, such as learning the *mantras* and *Tantras* prevalent among the Śrīvaishṇavas man may acquire some special features of distinction and call himself a Śrīvaishṇava. Thus when once a man becomes a Vaishṇava, there will be left in him no trace of Brâhman and other caste distinctions. If he still persists in calling himself a Brâhman, Kshatriya, Vaiśya or Sûdra, it is certain that he has not understood what a Vaishṇava is and ought to be. He has remained only a vulgar man. This is the view of Vaishṇava teachers. There are also texts in support of this view.

“We are the servants of Viṣṇu, and you (O! Brâhman,) are all the observers of caste customs. Hence there can be no social intercourse between us, the servants of Viṣṇu and you, the Brâhman. Even a dog-cooker whose sins of caste (*durjāti-kilbiṣa*) are all destroyed by the fire of devotion to Viṣṇu, deserves to be respected by the learned, but not so a man learned in the Vedas.”

(1) Past actions whose result is the body.
(2) Past actions that remain accumulated.
(3) Past actions whose result is about to come.

(4) Grief, delusion, old age, death, hunger and thirst.
(5) Desire, anger, greed, delusion, pride and envy.

The word "durjāti" in the above verse means the four castes and the mixed castes also.

Again. --

"He who looks upon the images of Vishṇu as stones, on teachers as men, and on Vaishṇavites as some castes does not deserve the title of a learned and wise man. Nor can an Ēkānti, a staunch devotee of Vishṇu be regarded as being related to a village or a family and the like. He who is a true devotee of Vishṇu shall be called Vishṇu himself for Vishṇu pervades his whole. Those who worship Vishṇu are all verily called Brāhmanas. Likewise the devotees of Rudra are regarded as Rudras. Whoever is branded with red hot seals of Vishṇu's conch and disc will be free from all sins like a Brahman with his sacred string. A fuel when kindled with fire cannot be called a tree. So a man consecrated as a Vaishṇavite cannot retain his former caste. A base metal alloyed with a superior one will lose its former character. So a man consecrated as a Vaishṇavite will lose all caste distinctions. "Having set aside myself and Bhīṣma and other leaders; you, O, Śāuri, were pleased to dine in the house of a Śūdra (Vidura). How is this? What is the use of this caste to a wise man like you, O! the best of the, Kurus? And look at these respectable men, and tell me whether Vālmīki, Vyāsa, Agastya, Viśvāmitra, Rishyaśringa, and Vasishṭha have not in virtue of their penance and wisdom become celestials."

He who is a Vaishṇavite is the best among the Vipras (Brāhmanas), the best among the sages and the best among the learned. Verily a Brāhman is he who knows Brahman.

I am not a Vipra, nor a King, neither a Vaiśya, nor a Śūdra, nor a student learning the Vēdas, nor a house-holder, nor a forest dweller; but I am the servant of the servant of the servant serving Vishṇu, in whom is vested the power of creation, preservation, destruction of the world. We, the Vaishṇavites, bear the marks of the five weapons of Vishṇu; we have observed the five consecrations; we know the five kinds of secrets; and we take our stand on the fifth means of liberation. The Vaishṇavites from a fifth Caste, a fifth religious order, and they are devoted to the lord in all the five divisions of the day."

129. Thus there are texts without number in support of the view herein set forth. This is the view of the celebrated teacher known as Śrīvachanabhūṣanāchārya. This is the view proclaimed by Tiruvenkaṭarāmānujāchārya, a great Sannyāsin, well-versed in all the Śāstras, a specialist in the traditional learning handed down from teacher to student from time immemorial. This view has been taught to me in my dream by the same teacher. For want of space, I cannot enlarge upon it here.

130. Taking into consideration the views expressed here on caste distinctions, a certain scholar introduced two alternatives namely whether castes are on the whole denied or whether defects due to caste are denied and then adversely criticised our views on caste system. His critical remarks do not hold good.

131. For we do not say that there is no caste observed anywhere in the world. What we however deny is caste distinction among the Vaishṇavites, for Vaishṇavism is acquired by man through Vaishṇavite consecration just as a Vipra acquires Brāhmanhood by being invested with a sacred string, as stated in the verse:—

"Like a Vipra acquiring Brāhmanhood with the sacred string, he who goes through Vaishṇavite consecration acquires Vaishṇavism." The acquisition of Vaishṇavahood is accompanied by the abandonment of vulgar caste. It is a cause of pleasure, and not of sorrow. Just as a man though Śūdra by birth, becomes through consecration and rites a Brāhman and loses his Śūdra nature, so a Vaishṇavite also, loses his vulgar state and acquires through consecration Vaishṇavahood. This is a pleasure; for vulgar and refined states cannot remain together in the same place like light and darkness. Such caste distinctions as are prevalent among men do not apply to Vaishṇavites."

As to the verse quoted by the Scholar namely:—

"Just as certain features peculiar to every species among beasts, birds and the like indicate different genera, so certain signs are also there indicative of caste distinctions," we say it does not hold good. For wearing hair on the head in a particular form, sacred string and the like is also seen among potters and goldsmiths. Hence such signs are not exclusively caste indications; nor are those signs seen among the Sannyāsīs of the Smārta and Mādhyas sects indicating their Brāhman Caste.

Nor can it be said that certain peculiarities together with these signs are indicative of caste, for no such peculiarities are usually seen anywhere. Hence signs are no indications of caste.

Nor are conventional customs, enjoyed in Śāstra texts, indicative of castes, since such conventional customs are found outside castes.

Again just as caste distinctions are taken to pertain to the soul, though in reality they are of the body, so Vaishnavism, though a characteristic of the Soul, is taken to pertain to the soul combined with the body. This is the view preached in all the Śāstras. The use of Jāti (Caste) in this sense is acceptable to my teacher also.

As to the statement made by the Scholar that Vaishnavism does not exclude caste and that Varamuni has distinctly stated so in his commentaries, we say that view is wrong; for nothing is lost by giving up caste after embracing Vaishnavism.

132. Again Varna (Caste) is taken in two senses. One is that it denotes an ethnic feature which distinguishes one species from another; for example fish, crocodile, dwarf, a tamarind tree, the mountain Venkātāchala and the like. The other sense is that it denotes observance of certain rites and customs. It is in the latter sense that the word varṇa is usually used by scholars.

133. Accordingly when Vaishnavism is embraced a new life is begun at the expense of previous caste life. Hence with Vaishnavism there can be no caste distinctions. As to the statement made by the critic that Brāhman caste is never contemptuously treated, we say that it is certainly treated so in the words 'dagdhadurjātikilbisha.' 'he whose sins of caste are destroyed by his fire of devotion to Vishnu.' Even if it is held that there is no implication of contempt here, we may say that the verse implies neither comparative superiority to Brāhman caste.

Again from the verses quoted above it is clear that Vaishnavahood is acquired after abandoning all vulgar caste distinctions; still it is surprising that the critic should persist in refusing to accept that view. Has the critic forgotten the truism that reasonable advice should be listened to whether it is of a parrot or of child?

134. It is however, necessary that in the interests of truth one should without prejudice consider facts with no leaning on this or that side. Otherwise it would be impossible to ascertain truth. The letter I sent to the Scholar was not with the intention of displaying my learning or pedantry. My aim in sending the letter to the Scholar was to reveal what in dream I learnt from the Jyārsvāmī. Hence the Scholar will do well in considering the facts and thereby to please himself with the original idea of the letter.

135. Again the scholar has been pleased to say that Brāhman caste is a special genus included in the comprehensive genus of mankind. This is not right. If Brāhman caste be a special genus, it would be necessary for the scholar to point out the distinct ethnic feature of that genus; for it is a rule that which is a special genus, should have some distinct ethnic feature. But such natural distinctions are not seen among the several castes. Hence it follows that the four Varnas (Castes) together with the mixed castes form one only one genus, i.e., man. If Brahman caste be a special genus it should have some special natural trait to distinguish it from the rest of mankind. The elephant, the bear, the tiger, the jackal and the like form one animal species and each separately has a special natural trait distinct from the rest of the animal group.

But among the four castes there are found no such distinct features. There is no special trait possessed by Brāhman caste to distinguish it from the Kshatriya or Vaiśya or Śūdra, or a potter, or a goldsmith, a barber, and other castes. This is intelligible even to a child.

136. As to the statement made by the scholar that there is no rule that a genus should have a distinct trait of its own for the reason that what is called the soul forms a genus and that notwithstanding the absence of distinct traits of its own, we say it is wrong, for a concrete object should as a rule have a special distinct trait of its own genus. There is no such rule with regard to things that have no form.

137. As to the assertion that no man born of a Vipra family can pass for a Śūdra and that Viprahood is inherited, we say it is against the statement made in the Śāstra texts "that a man is a Śūdra by birth but that he becomes a twice-born with consecrational rites." If Brāhmanhood or second birth is hereditary, then all the ceremonies and rites performed to confer on the person the conventional second birth would

be useless and all the Śāstra texts-enjoining the rites would also be useless. Accordingly it must be acknowledged that just as in virtue of the rites performed, a man loses his Śūdra trait and acquires his second birth, so a Vaiṣṇavite loses his vulgar caste and acquires Vaiṣṇavite merit by being initiated into Vaiṣṇavism.

138. Again if Brāhmanhood be regarded as inherited, then Viśvāmitra could not have lost his Kshatriya trait and acquired Brāhmanhood. But he is stated to have acquired Brāhmanhood. Nor again could Trisanku have acquired Chāṇḍālhood in the same life. Nor could Brāhmanhood be conferred on Vīṭahavya, a Kshatriya, on whom Brahmanhood is said to have been conferred by Bharadvāja when that king fled to the sage's hermitage driven by Paraśurāma.

139. Also there is no textual authority to say that the Caste in which a man was born would not disappear after his conversion to Vaiṣṇavism. There are on the other hand express statements already quoted :—that with conversion to Vaiṣṇavism one would get rid of his former sins and enter into a new family.

140. Again there are no visible characteristics indicating Brāhman or Śūdra and other castes. They are only known through Śāstras. The same Śāstra declares that just as a man becomes a Vipra when invested with sacred string, so a man becomes Vaiṣṇavite twice-born when converted to Vaiṣṇavism. Hence it follows that when a man acquires relation to God, his vulgar caste disappears. Hence the Scholar will do well to shut his mouth and accept the view set forth here.

141. Again if a boy not invested with sacred string were to be regarded as a Brāhman, then he would be permitted to perform the six duties even before the investiture of the sacred string. It cannot be said that the investiture of the sacred string, is to make him fit for study and not for second birth. For study is the duty of Brāhman. Accordingly if Brāhmanhood is hereditary, then there would be no necessity for investiture for the sake of study. If however, the ceremony of investiture were to render a man by far the fitter for study, then there would be the necessity of performing the ceremony of investiture again and again in order to render him doubly fit.

142. Again if a boy not invested with sacred string were to be regarded as a Brāhman, then a man slaying him would have to be guilty of Brāhmanicide. But it is against the Śāstras.

143. Again the scholar was pleased to say that if a man were to lose his caste after his acquired relation to God, then for the same reason a cow would have to lose its cow-ness after it is dedicated to God. This argument is clearly wrong, for there is a wide difference between ethnic and conventional distinctions. Again a cow is merely branded when it is dedicated to Viṣṇu. It cannot be made to participate or receive the five Samskāras.

144. Again he was pleased to say that all that is meant in the statement that "just as a man invested with sacred string becomes a Brāhman, so a man converted to Vaiṣṇavism becomes a Vaiṣṇavite twice-born," is merely the high esteem in which a Vaiṣṇavite is held. This view is also wrong. For though this view may be harmless, still the superiority shown to Vaiṣṇavites as well as to Brāhmans on the strength of the Śāstra texts in praise of Vaiṣṇavism and Brāhmanism cannot be regarded as mere flattery. Likewise the statement that 'by birth a man is a Śūdra' may also be regarded as indicating mere flattery of Brāhmanhood. If so, there can be no conventional caste distinctions. Likewise verses in praise of the Bo-tree and the Śaligrāma stones may also be regarded as mere flatteries. Accordingly the literal meaning of almost all the śāstraic texts will be of no value. Hence it follows that the literal meaning of verses should be accepted and that it must be accepted that a man after embracing Vaiṣṇavism loses his former vulgar caste.

145. If in spite of this, you, a great scholar of wide reading and erudition, exhibit prejudice, then it must be considered that it is the result of my own sin.

146. When I received your letter and read it, I was hopeless of giving any reply to it and in my sleep Āchchān Tiruvenkaṭāchārya, my revered teacher, appeared to me and gave instructions as to what reply I should give to the criticisms levelled by you against my view on caste distinctions. Following those very instructions I have framed my reply to you and I beg to be forgiven for my audacity.

PART II.—EPIGRAPHY.

147. The total number of records collected during the year under Report is 125 of which inscriptions on stone are one hundred and sixteen, Copperplate grants eight, and Nirûpa on paper, one. Of these the oldest is a stone inscription (No. 100) belonging to the reign of Raṇāvalōka Kambaya, son of Dhārāvarsha, a Rāshtrakûṭa king. The prince Kambaya is stated in the inscription to have been ruling over the Ganga territory ninety-six thousand. According to Nelamangala 61 (Epigraphia Carnatica Vol. IX) and other records, the Ganga King Sivamāra Saigoṭṭa was conquered and kept in prison by Dhārāvarsha, Kambaya's father. Next come the two inscriptions (Nos. 68 and 90) belonging to the reign of the Nolamba kings, Māyinda (Mahēndra, A. D. 878-895) and Nolambādhirāja (A. D. 918-929?). Thirty-two records belong to the kings of the Hoysala dynasty, twenty-six to the kings of Vijayanagar, three to the kings of the Mysore dynasty and the rest to minor Pālyagârs.

148. INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

BANGALORE DISTRICT.

ANEKAL TALUK.

On a boulder at the Village Kâdu Jakkanahalli in Ānekal Hobali.

Size 4'—0"×3'—6"

Kannada language and characters.

1. śrīmatu Chikarāya Tam-
2. mēgaṇḍaravaru grāma
3. kādī satta Ayyapage Adaviyabī-
4. ḍa Jakkanahalliyanu Timmagauḍage
5. nettarukoḍige ākisikotaru
6. idake tapidare balagai
7. yeḍagaiyavana yañjali-
8. ge āsemāḍidahāge.

Note.

This inscription records the gift by Chikarāya Timmayagaṇḍa of the village Jakkanahalli in Adaviyabīḍu to Timmagauḍa as *nettaruḍage*, Ayyapa being the hero who died in defence of the village. The record ends with the usual imprecation.

2.

At the village Inḍalavāḍi in the same Hobali, on the pial of the temple of goddess Mariyamma.

Size 3'—0"×2'—0".

Kannada language and writing.

1. svasti śrī jayābhyudaya Śaka-va-
2. rusha Kīlaka samvatsarada Ā-
3. shāḍha ba 5 lu Rāmanabhōyi In-
4. ḍalavāḍi guḍiya kelasa
5. . . . māḍida idake koṭṭa
6. gadde ½ mūlasthānadēvaru
7. sākshi śrī Virūpāksha śrī śrī śrī.

Note.

This inscription records the gift of a plot of wet land with the sowing capacity of ½ a khaṇḍuga to Rāmanabhōyi for the construction of a temple at Inḍalavāḍi. The grant is dated the 5th lunar day of the dark half of Āshāḍha in the year Kīlaka and it is not verifiable.

3.

At the same village Inḍalavāḍi in the Hobali of Ānekal, on the inam land of the watchman to the east of the village.

Size 3'—0"×1'—0".

Kannada language and characters.

- | | |
|--------------------|-----------------|
| 1. Viḷambi sam- | 5. Tammegaṇḍa- |
| 2. vatsarada | 6. nu Ganganige |
| 3. Jyēsthā śu 7 lu | 7. koṭṭa ga- |
| 4. Yiṇḍlāḍi | 8. dde. |

Note.

This inscription records the gift of a plot of wet land to Ganga by Tammegaṇḍa of Inḍlavāḍi on the 7th lunar day of the bright half of Jyēsthā in the year Viḷambi.

HASSAN DISTRICT.

ALUR SUB-TALUK.

4.

At the village Pālya in the Hobali of Pālya, on a pillar in the navaranga of Jambhadrā temple.

Kannaḍa language and characters.

1. Pārthiva samvatchharada Kārtika su 12 Bu Ātrēyagōtra-
2. da Heggappagala Viṭṭhāyagala mukkaḷu Mallarasaru Pāleyada
3. Śrī Janārdanadēvarige samarppisida chinnaḍa toḍahada dhavaḷa śaṅ-
4. khakke mangala mahā śrī ! Śrīkāntāya Janārdanāya nama-
5. dād Ātrēyagōtrōdbhava sphitē Pārthiva-vatchharē guṇanidhir Malla-
6. ppa-mantriśvaraḥ ! suddhē Kārtika pakshagē Haridinē Heggappa Viṭṭhā-
7. yajō dbvānōtpāṭita-daitya-janya dhavaḷa-śrī-Pāñchajanyam
8. jayā || śrī śrī śrī śrī śrī śrī

Note.

This records the gift of a white conch inlaid with gold by the minister Mallarasa Ātrēya Gōtra, son of Heggappagala Viṭṭhaya for the service of God Janārdana-dēva, of Pāleya on Wednesday the 12th lunar day of the bright half of Kārtika in the year Pārthiva.

5.

ARKAIGUD TALUK.

Kanātūr grant of Srīrangarāya, King of Vijayanagar dated Śaka 1581 in the possession of Koṇanur Puṭṭasāmaiya, Shanubhog of Kesavattūr.

2 Plates : Nāgari characters : no seal

Size 7½" × 10".

Sanskrit language.

I (a)

1. Kēśava (in Kannaḍa characters).
2. śubham astu ! namahs tunga-śiraś-chumbhi-chandra-chānuṣa-chārove ! tu-
lōkya-na-
3. garārambha-mūla-stambhāya Sambhave ! Harēr lilā-Varāhasya daushtā-
daṇḍah
4. sa pātu vah ! Hēmādri-śikharā yasya dhātrī chhatra-śriyam dadhau ! śrīmat
surā-
5. surā-rādhyā-chraṇāmburūha-dvayam ! sva-nābhi- kanlōtpanna-Vidhātā-
ram Ha-
6. rim bhaje ! Sōma-vamśa-samudbhūtō rājā Gōpālābhūpatih Atri-gō-
7. trī yajuh-śākhī Āpastambōkta-karmavān ! tat-tenūjastu dharmā-
8. jñō rājā Śrīrangabhūpatih ! sadā Velāpurē vāsam cakāra Ha-
9. ri-sannidhau ! vedāśhta-bāṇēndu-mitē śakābde pravarttamānē
10. Plava-nāma-varshē ! Velāpurī Kēśava-samni-dhānē chandroparā-
11. gē Madhu-pūrnimāyām ! Śrīrangarāyō viprāya Rugvēdājñāya
12. dharminē ! Āśvalāyana-sūtrōkta-karminē lōkabandhavē ! Sa-
13. karākhyasya bhāṭṭasya putrāya sa--kuṭumbinē ! nāmnā Sanka-
14. ra-samjñāya Kāśyapāya mahātmanē ! Velā-purasya rāshṭrē-
15. smi dēśē Karnāṭa-samjnatē ! Kanātūr-āhvaya-grāma-sannidhau
16. dattavān mudā ! nāmnā Bharatavallīti pallim sarva-sampriddhi-
17. dām ! agrahāram sarvamānyam tāmra-śāsana-pūrvakam !
18. Śrīrangarājatō labdham grāmam Sankara-nāmakah !
19. svakīya-pitri-mātrādi-svargāvāptyartham ātmanah !
20. sarva-śrēyōbhivridhyartham Brāhmaṇēbhyō mudā dadau ! śrutā-
21. dhyayana-ślībhhyō yāyajūkébhya ēva cha trayō-daśābhi
22. svarchitēbhyah Kēśava priyatē svayam !

(b)

23. êtêshâm nâma-gôtrâni vakshyatê hyanupû-
24. rvyatah | Subrahmanyadêvarige vondu vṛitti |
25. Āśvalāyana-sûtrada Kāśyapa-gôtrada
26. Sankarabhaṭṭara kumâra Sankarabhaṭṭarige vṛitti von-
27. du || Āśvalāyanasûtrada Vasishṭha-gôtrada Śrîni-vâsa-
28. bhaṭṭara kumâra Dêvanabhaṭṭarige vṛitti vondu | Āśvalāyana
29. sûtra Harita-gôtrada Kṛishnâchâryara maga Venkatâchâryage vṛitti
30. vondu | Āśvalāyanasûtra Bhâradvâjagôtrada Haribhaṭṭara
31. (ra) kumâra Kṛishnabhaṭṭarige vṛitti vondu | Āpastamba-sûtrada Lô-
32. hita Kauśikagôtrada Tirumalabhaṭṭara kumâra Venkatâ-
33. dṛibhaṭṭarige vṛitti vondu | Āśvalāyanasûtra Kauśika-gô-
34. trada Chennigarâyabhaṭṭara maga Venkatâdri-bhaṭṭarige vṛitti von-
35. du | Āpastambhasûtra Kāśyapagôtrada Nârasimhabhaṭṭa-
36. ra kumâra Kṛishnabhaṭṭarige vṛitti vondu | Bôdhâyana-sûtra-
37. da Jâmadajnavatsa-gôtrada Lingâbhaṭṭara kumâra
38. Viśvêśvarabhaṭṭarige vṛitti vondu | Āśvalāyana-
39. sûtrada Bhâradvâjagôtrada Lingâbhaṭṭara maga Su-
40. brahmanyabhaṭṭarige vṛitti vondu |

II (a)

41. Āślāyanasûtrada Haritasa-gôtrada Sanka-
42. rabhaṭṭara maga Sûryanârâyanaabhaṭṭarige vṛi-
43. tti vondu | Āpastambha-sûtrada Bhâradvâja-gôtrada
44. Subbâbhaṭṭara kumâra Kuke Ningabhaṭṭarige a-
45. rdha-vṛitti $\frac{1}{2}$ | Āśvalāyana-sûtrada Bharadvâjagôtrada
46. Nârâyanaabhaṭṭara kumâra Dêvarabhaṭṭarige vṛitti ardha
47. $\frac{1}{2}$ i grâmake chatuhsîme vivara pûrva-dikkinalli Ku-
48. ppavali dakshinâ-dikinalli Nelikere paśchima-dikkinâ-
49. lli Hantanamâsi | uttara-dikkinalli Mâvanûra | ivara
50. madhya-râshṭradalli Bharatavalli | i bhûmige salluva jala pâshâna
51. nidhi nikshêpa | akshîni âgâmi siddha-sâdhyangalêmba a-
52. shṭa-bhôga-têja-svâmyangalanu anubhavisî putra-pautra-pâram-
53. paryantaravâgi dâna-dharma-vikraya-yôgyavahante â-
54. chandra-sthâyigal âgi anubhavisikondu ihari yandu
55. sa-hiranyôdaka-dâna-dhârâ-pûrvakavâgi Velâpurî
56. Kêśavana sarnidhiyalli kottâ agra-hâra ||— ||
57. dâna-pâlanayôr madhyê dâna (t) śrêyânupâlanam | dâ-
58. nât svargam avâpnôti pâlanâd achyutam padam |

sva-

59. dattâ (d) dviguṇam puṇyam paradattânupâlanam | paradattâ-

II (b)

60. (paradattâ) pahârêna sva-dattam nishpalam bhavê-
61. t | sva-dattâm paradattâm vâ yô harêta vasundha-
62. ram shasṭi-varsha-sahasrâni visṭâyâm jâyatê kri-
63. mih | êkaiva bhaginî lôkê servêshâm êva bhûbhujâm |
64. na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ | sva-dattâ
65. putrikâ dhâtrî pitri-dattâ sahôdarî | anyair dattâ mahî
66. mâtâ dattâm bhûmim parityajêt | mad-vamśajâ para-mahî-
67. pati-vamśajâ vâ ê bhûmipâ satatam ujvara-dharma-
68. chittâh | mad-dharmam êva paripâlitum âcharanti tvat pâ-
69. da-padma-yugalam śirasâ namâmi | śrî Venkatêśa ||— ||
70. Āśvalāyana-sûtra Kāśyapa-gôtrada Sankara-bhaṭṭara ma-
71. ganu Sankaraiyanavarige Kanatûra grâmadalli prabhu-mâ-
72. nyavâgi kottâ svâsthye Doḍana khaṇḍugadalli mûru vare
73. khaṇḍuga gadde idakke saluva hola idannu anubhavi-
74. sikondu Kanatûrige saluva sîmege hebâri-
75. keyanu mâḍikondu sukhadalli iruvaḍu yan-
76. du kottâ prabhu-mânyada svâsthe || subham astu
77. Śrî Râma (In Kannada characters).

Note.

The record begins with the usual invocations to Śaṃblu and Varāha and a verse addressed to Hari. The inscription registers the gift of the village Bharatavalli situated adjacent to the village Kaṇatūr in the Karnāta-dēśa and Vēlāpura (Belur) Territory by Śrīrangarāya, King of Vijayanagar, son of Gōpālabhūpati of Atri-gōtra, residing at Bēlūr, made to Sankara of Kāśyapa-gōtra, son of Sankarabhaṭṭa. It further records the division of the village into thirteen vrittis and the gift of the vrittis to several Brahmans by the said Sankara for the peace of his departed parents and as an act of devotion to God Kēśava. It also records the gift by the same Sankara of a plot of wet land of the sowing capacity of $3\frac{1}{2}$ khaṇḍugas and the dry land attached to it in the village Kaṇatūr to Sankaraiya to be enjoyed by him as prabhu-mānya as an emolument for the office of *hebār* (chief of Brahmans?) in Kaṇatūr District. The details of boundaries of the village Bharatavalli and the usual imprecatory stanzas follow:—The grant ends with the signature of the king—Śrī Rāma.

The date of the grant is stated to be the full moon day in the month of Chaitra (Madhu) in the year Plava, Śaka 1584 on the holy occasion of lunar eclipse. Śaka 1584 coincides with Śubhakṛit and not Plava as stated in the grant. If we take the year Plava which coincides with Śaka year 1583 as the year of the grant, we find that a lunar eclipse occurred on the full moon day of the month of Chaitra in the year corresponding to April 4 of A. D. 1661. As the week-day and other particulars are not given the date is not verifiable.

6.

BELUR TALUK.

At Bēlūr, in the Hobali of Bēlūr, on a stone in the north wall of the shrine of Sōmanayakamma in the Chennakēśava temple.

Kannāḍa language and characters.

1. Tāraṇa-samvatsarada Vaiśākha-su 5 Sō-dandu Saubhāgya-
2. purada Prasanna-Kēśavadēvara vritti 15 siddhāya nashṭiyāgi
3. amṛitapaḍiya honnolage siddhāya terutiridu tegalā-
4. rade śrīkāryya nadeyade keṭṭa kāraṇadinda Vūmādēviya-
5. ru ā-mahājanangalu ā-nambiyaru hadinenṭu-rāda Vaiṣṇavaru munḍittu
6. yī-hadinaydu vṛittiyolage dēvarige vritti 2 mānyam mādi vritti 13 vāṇ
7. brāhmarige Nārasingadēvana rājayadalli ā-vūra vṛittiyōpādiyi
8. siddhāyava tettu ādhi-kraya-dāṇake saluvantāgi dhāreya eradu
9. kottaru¹ antapudakke tamma su-hastadopa¹ (In Nāgari characters) Śrī Gōpināthā
10. (In Kannāḍa characters) Prasanna-Kēśava.

Note.

This inscription records that the *siddhāya* (quit-rent) of the 15 vrittis of land belonging to God Prasannakēśava in the village Saubhāgyapura having ceased, the temple authorities paid the *siddhāya* from out of the funds provided for the food service of the god and that this payment was found too heavy and the services of the god could not be carried on. The inscription next records that seeing this unfortunate condition, the queen, Umādēvi, the *mahājanas*, *nambiyars* (temple priests) placed the matter before the Vaiṣṇavas of the 18 *nāds* and decided that out of the 15 vrittis, 2 vrittis were assigned to god free from imposts and the remaining 13 vrittis were to be bestowed with pouring of water on Brahmans with the rights of mortgage, sale and gift on condition that they paid the same *siddhāyam* as other vrittis of the same villages in the reign of the Hoysala King Nārasingadēva. The record ends with the signatures, Gōpināthā (in Nāgari characters) and Prasannakēśava (in Kannāḍa characters).

The inscription is dated Monday 5th lunar day of the bright half of Vaiśākha in the year Tāraṇa. The date is not verifiable. It is not clear what village is referred to as Saubhāgyapura in the inscription. Since the name of the principal deity of that place is Kēśava and since the record is now found inside the Kēśava temple at Bēlūr, Saubhāgyapura is probably another name for Bēlūr. The Vaiṣṇavas of the 18 *nāds* appear to have been the trustees of this and other temples which are mentioned in the inscriptions as being under the protection of the Vaiṣṇavas or Śrīvaiṣṇavas.

At the village Rannagaṭṭa in the Hobali of Bêlûr, on a stone set up on front of the Iṣvara temple.

Size 3'—6"×2'—0".

Kannada language and characters.

1. namas tunga-siras-tunga-chandra-châmarâ-châravê trailôkya-nagarârambha-
mûlastambhâya
2. Sambhuvê || Sivâya
3. svasti samasta-dharâdhipa-mastaka-vinyasta-hastan udita-jaya-śrî- vistâri-
stana-hâram prastu-
4. tyam punya-mûrti Vinayâditya O mulisim dêsâd-adhîsa-kaṇṭakara bêram
kirttu-girttikki
5. dôr-bbaladind eyde nimirchchi bhû-taḷaman êka-chôhha'râdi Ganga-man-
ḍalamam pâlisida prajā-mudaman
6. atyutsâhadim mâḍi Poysaḷadêvam gâ-nâḍu jîyay yenalu
O Vâsavan A-
7. gni Bhâskara-tanûbhava Nairiti Vârdhirâja Mēgha-samûha-prabhêda
Dhanâdhipa virâjita-
8. Gominiśvar embi samudâ-digîśvarar anêka-guṇâgrâṇi Bhâsange mâlke
sasiy-arka-ru-
9. ksha-nagam ullinegam Kamalâsanâyuva O nettan-eragarge chala-
10. dind oṭṭaysuva vâiri-bhûparam nôḍa Modalgaṭṭada Bhâsam pariyind oṭṭa-
11. jeyim gelgum ugra-samarângaṇadoḷ chaladin eragange maladild eragada
ripu-
12. balakke kâla-sarppam tannam nere porepa patige sannanam Eṇeyangana
han-
13. man alte moneyole Bhâsa svasti saka-nripa-kâlâtita-samvatsara-sahasram
14. tîvi Châlikya-Vikrama-kâla 19 neya Dhātu-samvatsarada Pośya-suddha
3 Brihavâra śrîma-
15. n-mahâ-maṇḍalêśvara tribhuvanamalla Vinayâditya-Poysaḷadêvaru Gan-
ga-maṇḍa-
16. lamuma Male yêḷu Konguman êkachchhatradind âluttam iralu śrîmatu Baḷ-
lavi-
17. nâḍa nâlgâvuṇḍa Modalgaṭṭada Bijje-gâvuṇḍaga Vôjabe-gâvuṇḍigam pu-
18. ṭṭida magam "su-putrah kuia-dîpakan" enisi regalḍa Bhâsa-gavuṇḍa ant â-
tam
19. nâl-gâvuṇḍatana geyyuttam ilḍu Raṇakiya-kattada ūram mâḍisi Ba-
20. lligereyam kattisi eḍara-kâvan emba galḍeyam mâḍisi Bâchêśvara yemba
dêvâ-
21. lyaman ettisi dêvasvakendu kereya kelage-yum dêvâlyada mundeiyum
âgi
22. mûnûru bhattada bhûmiya biṭṭu mattam Balligere-kelage nûra bhatta-
23. ḍa bhûmiya hannasam biṭṭu antu biṭṭa dattig âvanânum tappidan appode Vâ-
24. narâsiyalu kavileya kondana gatige sanda || sva-dattam para-dattam vâ yô
harêta
25. vasundharah shashṭir vvarśa-sahaśrâṇi viśṭâyâm jâyatê krimi || Chegavak-
ke Hesa-
26. savu Kaliyâcharigam Chandiyabegam puṭṭida magam Bammâchari puṭṭida
27. Tuḷuvalad Eṇeyanṇa haḍada bhûmi ||

Translation.

Salutation to Sambhu who is beautiful with the fly-flap, the moon, touching his lofty forehead and who is the foundation pillar of the city of the three Worlds. Obeisance to Siva.

Be it well. Vinayâditya is an embodiment of virtue and deserving of glory with his hand placed on the heads of all kings and is a necklace to the breasts of the Goddess of victory. The Poysaḷ king plucks out by roots with anger, rulers who are disturbers of peace in his country and with the prowess of his arms expands his kingdom and rules Gangamaṇḍala under one umbrella, praised by all.

May the lords of the regions, namely Indra, Agni, Yama, Nairiti, Varuna, Vāyu, Kubêra, and Isānya bless Bhāsa, possessed of many good qualities with as long a life as that of Brahma, to last as long as moon, sun, stars and mountains endure. In the fierce battle-field Bhāsa conquers with his prowess all hostile kings who not bowing to him continue to fight. Bhāsa is a terrible serpent to those who refuse to submit to him from anger and to enemies who do not surrender on account of pride, but he is ever ready to assist his master Ereyanga in battle.

Be it well. Thousand years having elapsed since the time of the Śaka king, in the year Dhātu, 19th year of Chālukya Vikrama era, on Thursday the 3rd lunar day of the bright half of Pushya, while the illustrious mahāmaṇḍalêśvara Tribhuvanamalla Vinayāditya Poysaladêva was ruling over Gangamaṇḍala, Male seven, and Korgu under one umbrella. —

To Bijjagāvunda of Modalgatta, *nālgāvunda* of Ballavinādu and Vojabegāvundi was born the famous Bhāsagavunda justifying the maxim that a good son is the light of his race. While engaged in his office of nālgāvunda, he built the village named Rannakigatta, and a tank called Balligere, brought into being a field named Ederakāva and erected a temple named Bāchêśvara. For the services in the temple he made with pouring of water a gift of a plot of rice-land below the tank measuring 300 (?) and also of another plot of rice land below Balligere measuring 100.

Whoever violates this gift will incur the sin of killing tawny cows in Benares. Whoever confiscates the land given away by himself or others will be born as a worm in ordure for sixty thousand years. To Chegavakke Hesavu Kaliyāchāri and Chandiyabe was born a son Bammāchāri. His son(?) Ereyanna of Tuluvāla got this land.

Note.

This inscription is of some importance as it belongs to the early period of the Hoysala rule. The inscription records the construction of the village Rannakigatta now called Rannagatta situated at a distance of about 6 miles from Belūr by Bāsa, a general of Hoysala King, Vinayāditya. The overlordship of Chālukyas so often acknowledged in Hoysala inscriptions of this period is not found in this inscription. But the mention of Chālukya era in the inscription of Vinayāditya Hoysala is a sure indication that the Hoysalas paid homage to that dynasty. The inscription is dated 19th year of Chālukya Vikrama era which is believed to have begun in A. D. 1076. Accordingly it follows that the date of the Inscription is 1076+19—A. D. 1095 expired, A. D. 1096 being current. In the words of the inscription there elapsed 1,000 years in the Śaka era and 19 years in the Chālukya Vikrama Era when the event mentioned in the inscription happened. From this it follows that the Chālukya era began in Śaka 1000 or A. D. 1078 which is two years later than its accepted initial point.

Apart from this inconsistency, there is also the error of the weekday not coinciding with the Tithi; for the 3rd lunar day of the bright half of Pushya (December) 1096 is Saturday but not Thursday, as stated here.

8.

At the same village Rannagatta, on a stone set up in front of Tirumaladêva temple.

Size 3'—6"×3'—0".

Kannada language and characters.

1. svasti śrī-vijayābhyudaya Śalivāhana śa-
2. ka-varusha 1582 dāneya Śārvari-samvatsarada Pushya-
3. ba 10 lū śrīmatu-Muluvāgila Kṛishṇānan-
4. da-svāmigaḷavarige Śrīrangarāyadêva-rāya-
5. ravaru sa-hiranyōdaka-dāna-dhārā-pūrvakavā-
6. gi koṭṭa Rannagattagrāmada chatuṣ-simeyanu anu-
7. bhavisikonḍu bahudendu koṭṭa śilā-śāsana-
8. kke bhū-dānada dharma śrī-

Note.

This inscription records the gift of the village Rannagatta by Śrīrangarāyadêva, King of Vijayanagar to the guru Kṛishṇānanda-svāmi of Muluvāgil. The date of the grant is

the 10th lunar day of the dark half of Pushya in the year Sārvari, Śaka 1582 corresponding to January 15, A. D. 1661. The date is not verifiable. At this period Śrīrangarāya had taken refuge with the Keḷadi Chief and resided at Bēlūr. Several grants made by this King while at Bēlūr are found in the inscriptions of this taluk. The donee of this grant, Kṛishṇānandasvāmi of Muḷuvāgil, was the head of the Bhāgavatasampradāya mutt at Muḷuvāgil.

9.

At the village Ālūru in the Hobālī of Arehallī, on a stone set up at the village entrance.

Size 4'—6"×2'—0".

Kannada language and characters.

1. svasti Tagare-nāda Ālū-
2. ra Māchigāmundaṃ
3. Billamaṃ kaḍiyā
4. kaḍivandu kaviya
5. kālegadal iridu
6. sattam henḍati Māda-
7. bbe nīrisidaḷu

Note.

This inscription records the death of a warrior named Māchigāmunda of the village Ālūr in Tagare-nādu in a fierce battle of Bhīllama, (A. D. 1187-1191), one of the Sēvūṇa Kings and the setting up of a stone in memory thereof by his wife Mādabbe.

10.

At the village Kandāvāra in the same Hobālī, on the 1st Vīragal in front of Kallēśvara temple.

Size 3'—6"×2'—0".

Kannada language and characters.

1. svasti samasta-prasasti-sahitaṃ śrīmatu pratāpa-chakrava-
2. rtti Nārasimhadēvarasaru rājyaṃ geyebare-
3. yavāgaḷu Vikrama-samvatsarada-Māgha-su | Ā
4. svasti Kandavuram-kālegadoḷu Chanda-gāmunda
5. Baira-gāmundana maga Mācha-gāmunda
6. Tagareoāda praje-gāvundugaḷu kadi bi-
7.
8. ḷdu sattode magam Mādeya nīrisida bīragalu

Note.

This inscription records the death of some gaudas in a fight at Kandavura in the reign of the Hoysala king Nārasimhadēva and the setting up of a vīragal by Mādeya son of one of the fallen warriors. The record is dated Sunday, 1st lunar day of the bright half of Māgha in the year Vikrama. The date is not verifiable.

11.

On a second Vīragal at the same place.

Size 3'—6"×2'—0".

Kannada language and characters.

1. svasti śrīman mahāmaṇḍalēśvara
2. śrī-vīra-Nārasinga-
3. dēvar prithvī
- 4—7.
8. Kanneyanāyakan arasana hurada ghattado-
9. lage palam (bam) baru kallaru tāgidaḍe kondu tānuna suralōka-prā-
10. ptaṇ āda Kanneyanāyakana maga bi-

11. Iḍaṇ ātana tamma Dēkaṇaṃ parōksha-vineyamam māḍi vīragalla nilāḍa,
12. sāsira
13.

Note.

This records the death of a warrior named Kanneyanāyaka in a fight with robbers during the reign of the Hoyala king Nārasimhadēva and the setting up of a viragal in memory thereof by Dēkaṇa, his younger brother.

12.

At the village Tolalu in the same Hobali, on a stone set up near a ruined Jain bed in the coffee estate of Virâchâri.

Size 3'—0" × 1'—6".

Kannada language and characters.

1. śrīmat parama gambhīra-syādvādā-
2. mōgha-lāñchanam jīyāt trailōkya-nā-
3. thasya sāsanaṃ jina-sāsanaṃ | svasti yama-ni-
4. yama-svādhyāya-guṇa-saṃpannarappa Abhaya-chān-
5. dra-dēvaru sargga-gāmiga! āda parōksha . .
6. yamaṃ āga! Padmāvatīyakka mādisida sāsa-
7. nam || arevesanāgiradda basadiyaṃ mādi-
8. sidaru dēvara maneya parisūtrada gaṭṭum kaṭṭi-
9. yisidaru maneyam mādi naḍum-maṇaṇum naṭa-
10. ru inisakkaṃ yikki pūjisida gadyāṇa v eppa-
11. ttu | int appudakke sākshi Muddagavundānu Bhāṇa-
12. gavundānum Tammaḍiya. raru | Biṭṭi yaṇaṇum Nō-
13. maṇaṇum i-stānak oḍeyaru |

Note.

This inscription records that on the death of the Jaina guru Abhayachandra, his disciple Padmāvatiyakka, as a mark of respect to his memory, completed the construction of the basti which had been half built and erected an enclosure to the shrine of the god with a wooden pillar (?). Towards this she spent a sum of 70 gadyāmas. The witnesses to this are said to be Muddagāvunda, Bhāsa-gāvunda and Tanurēdiyarraru and the managers of the temple named Bittiyana and Nēmana. No date is given in the grant. Bhāsa mentioned in this inscription is perhaps the same as that mentioned in No. 7 above.

13.

In the same village (Tołalu), on a viragal set up at the entrance

Kannada language and characters.

1. na maga Bādliya turuva bembaliṇṇō
2. dagonḍa kādī satta Mācha masadiradala . . . vi Gu-
3. ruvāradandu Apsara-gaṇikeyaru konduye Māraga vunduge
4. maga Iḷiga parōksha-vineya gedu kalla nirisida Siddha-gā-
5. unḍana Gāvunḍa Annachari geda Badugūra Śrīdharayya barada

Note.

The top of the vîragal is broken off, and several letters have disappeared. The remaining portion of the inscription seems to record the death of warriors Bâdiya, Mâcha and etc., in rescuing cattle carried off and the erection of this Vîragal in memory thereof by Iiga, son of Mârâgavunda. The signatory to this record is named as Siddhagâvundana. Gâvunda and engraver's name is recorded as Anpâchâri, and Śrîkharayya of Badugûr is mentioned as the composer of the inscription.

14.

At the same village, on a pillar set up at the front entrance.

1. Chitrabhānu-sam-
2. vatsarada Phālguna-ba
3. hula 10 Bhā Tulala-
4. da Muttenagaḍana
5. maga Chikannagau-
6. ṇḍa nilisida kallu

Note.

This records the erection of the stone pillar by Chikannagavūḍa, son of Muttenagavūḍa, of the village Tolalu on Sunday the 10th lunar day of the dark half of Phālguna in the year Chitrabhānu.

15.

At the village Tagare in the Hōbaḷi of Bikkodu, on the 1st vīragal in front of Iśvara temple.

Size 3'—6"×2'—6"

Kannaḍa language and characters.

1. śrī namas tunga-śiras-tunga-chandra-chāmara-chāravē trailōkya-nagarārambhamūlastambhā-
2. ya Sambhuvē svasti śrīman-mahā-maṇḍalēśvara tribhuvanamalla-Vīra-Sômē-svara-dēva-
3. rājyadalu prithvī-rājyaṃ geyyuttam ire śrī- Visvāvasu-samvatsara-
4. da Jyēshṭha-suddha 15 Ā Sōyidēva-damṇāyakaru Tagare-nāḍa Taga-
5. reya kōṭeya hatti kāde Maḷegiriya Bennegaḍana maga Rāmayyanu
6. halavarolu kādi Tagareya Rāmayyanu svargga-lōka- prāptan ādanu
7. ātana tamma Handināḷa Chāvayanu parōksha-vineyamam māḍi bīragalla nīrisi-
8. danu Bammayahallīya bayaloolu beddale koḷaga 9 manṇa koṭṭanu

Note.

This inscription begins with the usual invocation to Sambhu and next records that during the reign of the Hoysala king Sômēśvaradēva on Sunday the 15th lunar day of the bright half of Jyēshṭha in the year Viśvāvasu, Sōyidēvadannāyake scaled the fort Tagare in Tagarenāḍ and fought. Thereupon Rāmayya son of Maḷegiri Bennegaḍa fought hard and went to heaven and his younger brother Chāvaya of Handināḷ set up this vīragal in honor of his memory and made a grant of a plot of dry land with the sowing capacity of 9 koḷagas in the fields of Bammayahallī.

16.

At the same place, on a 2nd Vīragal.

Size 3'—6"×2'—6"

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē trailōkya-nagarārambhamūlastambhā-
2. ya Sambhuvē svasti śrīman-mahā-maṇḍalēśvaram Talakāḍu-Gangavāḍi Nonam-
3. bavāḍi-Banavase- Hānungalugonḍa bhuja-bāḷa-vīra-Gangan asahāya-
4. sūra Sanivārasiddhi giṇidurggamalla chaladankarāma nissankapra-
5. tāpa Poysala-Vīra-Ballāḷadēvaru Plava-sam-vatsarada Chaitra-su
6. tadige Sōmavāradandu Herbbettada Bācheyanāyakana mē-
7. le danḍeṭṭi bandali Tagare-nāḍa Tagareya Mādigāvunḍan alliha
8. tottaladulidu kon-
9. du tānum suralōka-prāptan ādod ātana vīratanamam

19.

At the same place, on a 5th Viragal.

Size 3' - 0" x 2' - 6".

Kannaḍa language and characters.

1. śrī svasti śrīmatu- Tagareya Masanayana Sôvana-
2. nu Bankahurada kaviya kâlegadalu biddanu

Note.

This records the death of Sôvana, son of Masanaya of Tagare in the fierce battle at Bankâpur. This battle took place between the Hoysalas and Kadambas under the general Masana in the reign of Vishṇuvardhana. The Hoysalas were victorious.

20.

At the same place, on a 6th viragal.

Size 3' - 0" x 2' - 6".

Kannaḍa language and characters.

1. śrī namas tunga-siras-tumbi-chandra-châma-
2. ra-châravê trailôkya-nagarârambha-mû-
3. lastambhâya Sambhavê | śrīmatupratâpa-chakra-
4. vartti Hoysala-Vîra-Ballâladêvaru prithvî-râjyam geyyu-
5. ttam irdḍandu Kalliyôjana maga
6. Tagare-nâḍa

Note.

The bottom of the stone containing the inscription is broken off and hence the last portion of the inscription has disappeared. The rest of the inscription seems to record some achievement of Kalliyôja's son in Tagarenâḍu during the reign of the Hoysala King Vîraballâladêva.

21.

At the village Kûsâvâra in the same Hobali of Bikkôḍu, on the 1st viragal near the ruined Basava temple.

Size 1' - 6" x 2' - 0".

Kannaḍa language and characters.

1. śrī namas tunga-siras-tunga-chandra-châmara-châravê | trailôkya-na-
2. gararambham mulattambhaya Sambhuvê | sotti
3. samatta bhunadhi-jâla Yâdava-kuḷa-tilaka
4. malara jaraja maleparoluganḍa Maga-rajya- nrimula Chô-
5. la-pratipalaka || Vîra-Narasigadêvar sukadim jya-geyu-
6. ttire || Mayisanaḍa Anapaleya Gorava Balla-naḍa
7. oḍana kaladagolu kalineṛeyadi Tagare-naḍa epataṛa
8. maṛe-okaru | maṛeya okkaram kaḷu Tagare-naḍa eppattu
9. oḷaginaḍa oḍane kaduvaga Jaya-savâchara-Pa-
10. shya | sudha Padya Sanivaradandu Mukuri-gauḍana maga Haradanai
11. taḷittiridu svarggalôka-prâptan âḍa śrī- vîragali Perggaḍe Isvôra
12. manṇanu biṭṭa

Note.

This inscription abounds in orthographical errors. It seems to record the death of a warrior named Haradana son of Mukurigauḍa in a war waged by the inhabitants of

Tagarenâdu-seventy in defence of the inhabitants of the villages, Anapalli and Goravapalli in Maysanâdu who sought their shelter. It also records the grant of some land in memory of the warrior by Perggaḍe lśvara. The record is dated Saturday the 1st lunar day of the bright half of Pushya in the year Jaya during the reign of the Hoysala King Vīra Nārasīngadēva, the lord of the universe, an ornament of the Yādava race, king over Male chiefs, vanquisher of opponents, destroyer of Magara kingdom and protector of the Chōla Kings.

22.

At the same place, on a second vīragal.

Size 1'—6"×1'—0"

Kannada language and characters.

1. śrī namas tunga-sīras-tunga-cham-chāmāra-chāvē | trailōkya-
2. nagarārambha-mūlastambhāya Sambhuvē |
3. svasti śrīman-mahā-maṇḍalēsvara-chakravartti || śrī- Vīra Ba-
4. llāladēvar-prituvī-rājayadōlu Akshaya-samva-
5. tsarada Āsvajya-bahula sapāmi Sōma-
6. vāradandu Tagare Kūsavārada asi-
7. ya māniya vyājada gaḍiya kālegadalli
8. Honnagāvunḍana maga Kavuraṇa halabaru vī-
9. raram taḷutt iḍidu suralōka-prāptan ādanu

Note.

This records the death of Kavuraṇa, son of Honnagāvunḍa in a fight with sword in a boundary dispute between the people of Tagare and Kūsavara in the reign of the Hoysala King Vīra Ballāladēva. The record is dated Monday the 7th lunar day of the dark half of Āsvīyujā in the year Akshaya. The date cannot be verified.

23.

At the village Jōḍi Krishnāpura, in the same Hobali of Bikkōḍu, on a stone set up near Tirumaledēva temple.

Size 4'—0"×3'—6".

Kannada language and characters.

1. Sārvari-samvatsarada Chayitra su | lu Narasa
panāyaka
2. nāyakaravara Bōganāyakana pavutra
3. panāyaka-suputra Hariyapanāyakanu
4. vanakendu Bōgapadēvarge koṭṭa Krishnā
grāma-bhūmiyolu
5. gaida bhūmiyalu giḍu-mara
6. yī-haliyanu āru apalāpisi chandra-sūryangalu yiruva pariyanta
7. taḍeyalāgaḍu endu koṭṭa koḍagi grāma || Gōraṇa

Note.

Several letters in this inscription have become effaced and illegible. It seems to record the gift of the village Krishnāpura as a kodage to Bōgapadēva by Hariyapanāyaka, grandson of Bōganāyaka (son) of Narasapanāyaka. The grant is dated 1st lunar day of the bright half of Chaitra in the year Sārvari. The date is not verifiable.

24.

At the village Mūlēnahalli in the Hobali of Māḍihalli, on a stone set up at the village entrance.

Size 6'—0"×1'—6".

Kannada language and characters.

1. namas tunga-sīras-tumbi-chandra-chāmara-chā-
2. ravē trayilōkya-nagarārambha-mūlastambhāya
3. Sambhavē | svasti śrī-vijayābhyudaya- Śālivāhara-śaka-

4. varuśa 1483 nege sanda kalivina krama-
5. v ent endare kalivinake saluvā
6. Dundubhi-samvatsa-
7. rada Bhādrapada ba 13 lū ||
8. sṛīmanmahā-maṇḍalésvarā
9. Rāmarājayadēva-mahā-arasu-
10. gaḷa mudreya Goraūra he-
11. bāruvaru Mādihaḷi-sīme-
12. ya prabhugaḷu Mādihaḷiya Vi-
13. rappagaḍa Mūla Kārtivīrya
14. Śivunipurada Bhadrapa Hagare Vi-
15. rabhadra Sunḍehaḷi Gōvindaśeṭṭi-
16. Chikkagaḍubali Maṛiyagonḍa | Da-
17. saūra Giḍaya Bommenahaḷi Singāri
18. Attikāri Kallanāyaka muntāda ga-
19. uḍagaḷu Jōgaṇaseṭṭiya maga Chenna-
20. ppaśeṭṭige kotta pēteya śāsanaḍa kramav e-
21. nt endare Chennigarāyana amrutapaḍi-
22. ge saluva Mādihaḷiya sthalaḍa Mulena-
23. haḷiyānu manna pēteyāgi ko-
24. tṭevāgi ī-grāmake prati-nāma Chennigarā-
25. yapēte-sarva-svānya ninna putra-pa-
26. utra śa mu uruttiyāgi ā-chandrārka-
27. sthāyiyāgi anubhaviśikonḍu varu-
28. śa | kke Chennigarāyana amrutapaḍige
29. kaḍuguttige gaṇ 30 akṣaraḍaḷḷu muva-
30. ttu varahamaṇa tettu bahe yisṭakke āva-
31. va tappidare heta tāya maitanava mā-
32. ḍidavanu u anyāyavāgi koṇ-
33. ḍare kā Lingavanta tappida vi-
34. bhūtti-rudrākṣhege tappidavanu tiranā-
35. madhāriyāḍa Vaiḷkunta-tirtakke ta-
36. ppidavanu yi-grāmakke sunka maggaḍe-
37. re mane-sidhāya sarvamānya stāna-
38. mānya pūrva-mariyāḍi Lakṣhumi-
39. patiya baraha

Note.

This inscription is called *pēteya-śāsana* meaning a grant conferring the right to collect taxes on shops in the street on the condition of the grantee paying a certain fixed sum for the service of the temple mentioned. It begins with an invocation to Śambhu and records the grant of the village Mūlēnahalli in Mādihaḷi-sthala re-named Chennigarāyapēṭe as a *pēte* free from all taxes to Chennapaseṭṭi, son of Jōgaṇaseṭṭi on condition that he should pay an annual quit-rent of 30 vaharas for the food offering to God Chennigarāya. The donors were Govravūr-hebāruva, the seal-bearer (?) of the mahāmaṇḍalésvara Rāmarājayadēva, the chiefs of Mādihaḷi-sīme, Vīrappagaḍa of Mādihaḷi, Mūle Kārtivīrya, Bhadrapa of Sivunipura, Vīrabhadra of Hagare, Gōvinda-seṭṭi of Sunḍehaḷi, Maṛiyagonḍa of Chikka Gaḍubali, Giḍaya of Dasavūr, Singāri of Bommenahaḷi, Attikāri Kallanāyaka and other gaḍas. The grant is dated 13th lunar day of the dark half of Bhādrapada in the year Dundubhi, Śaka 1483 corresponding to 7th September of A. D. 1561. The word *Kalivu* used in line 4 of the record is probably a mistake for *Kavalu*, a treaty or contract. The engraver of the grant is named Lakshumipati in the record.

25.

HASSAN TALUK.

On the hill Nanjedēvaraguḍḍa in the village Sōmpur in the Hobli of Hassan.

Size 6'—3"×3'—9".

Kannaḍa language and characters.

1. śrīmat parama-gambhīra-syādvādāmōgha-lāṇchhanam jīyāt trailōkya-nāthasya śāsanaṇ Jinaśāsanaṇ jayati sakala-vidyā-dēvatā-

2. ratna-pîtham hridayam anupalêpam yasya dîrgham sa dēvali jayati tadann
śāstram tasya yat sarva-mithyā-samaya-timira-ghâtir jyôtir êkam narânām |
3. drâgradim Salan emban âga puliyam poyd â Salan Poyyala yôgam
4. r ppalambarum rājyam geyuttirpīam | vinaya-pratāpam
emb i janarâthôchita-charitra-yugadim jagamam jana-rayanav enia
negaldam Vinayâ-
5. dityam samasta-bhuvana-stutyam | âtang ati-mahimam Himu-sētu-samâ-
6. khyâta-kîrtti san-mûrtti-Manôjâtam marddita-ripu-nripa-jâtam tanujâtam
âdan Ereyanga-nripam | ballidar avanîpati-sampûlita-dharmamârttha-
7. kâma-siddhivol avanî-vallabhar âtana tanayar b Ballâlam Bittidēvan Udayâ-
dityam | mûvar arasugalolam tâm bhâvise madhyaman adâgiyum
8. nripa-guna-sadbhâvadin uttaman âdam bhâvi-bhavad-bhûta-jishnu Vishnu-
nripâlam | Maleyam sâdhisi mândanê Talavanam Kâchîpuram Koyatû-
9. r Malenâd â Tulunâdu Nilagiri â Kôlâlem â Kongu Nanjeliy Uchchangi
Virâtarâjanagaram Vallûr ivellam durvvâra-dôrvvaledim
10. lîleyi sâdhyam âduv eney âr Vishnu-kshamâpâlacol- yen-
al âldam chûdâmani hâram ene
11. kinnarêśvara-śirah-prôttunga phani gunamanih
12. samyakta-chûdâmanih â Vishnuvardhacangam yenisida
Lakshmâdêvigam udbhavisidar i bhû-vîsruta Nârasimhon âhava-
13. simham || paḍe-mâtêm bandu kaṇḍang amṛita-jaladhi tâm garvvadim,
gaṇḍavâtam nuḍivâtamg ênan embai pralaya-samayadol mēreyam mṛi
barppâ kaḍalan-
14. nam Kâlananam mulida Kulikana-nâman yugântâgriyanam sidilanam
singadanam Puraharan-uriganannan i Nârasimhan | ripusarpad-darpa-
dâvanala-bahala-śi-
15. khâ-jâla-kâlâmbuvâham ripu-bhûpâla-pradîpa-prakara-patutara-sphâra -jan-
jhâ-samîram ripu-nâgânika-Târkshyam ripu-ripu-nalînî-
16. shanḍa-vêtanḍa-rûpam ripu-bhûbhṛd-bhûri-vajram ripu-nripa-nuḍa-mâtan-
ga-simham Nrisimham || pogalḍa tîlra-pratâpa-
. . . . gidu pogalḍudam mâ-
17. ndoḍam śatru-gâtra-pragalad-rakta-pravâha-prabala-guru-dhvânamum śatru-
bhûbhṛd-bhûri-sardôha-clâha-prachura-chiṭichîti-dhvânamum nirrvika-
18. lpam pogaluttirrkum Nrisimha-prabala-bhuja-balâtôpanamum dhâtirig ellam ||
â vibhuvina paṭṭa-mahâdêvige sadguna-charitradindam Sîtâdêvige ni-
19. gilâd Êchaladêvige Ballâlâdēvan udayam-geydam || Kali-kûla-kshatra-putra
prabalatara-durâchâra- sandôhadindampole porḍdal pēsi bēsatt alava-
20. lida mahâ-kârteyam rakshisalk â Jalâjâksham tâne band int avatarisidavol
Viraballâlâdēvam kula-jâty-âchâra-sâram nripavarana udayangeyda-
21. n âścharyya-śauryyam || vinaya-śrî-nidhiyam vivêka-nidhiyam brahmanya-
nam pûrṇa-puṇyanan uddâma-yaśôrtthiyam jita-jagat-pratyarthiyam
sarva-sajja-
22. na-samstutyanan udbhavad-vitarana-śrî-Vikramâdityanam nanujêsar Mma-
lerâjarâjanan ad êm Ballâlanam pôlvarê | uriganam berda chandâ Tipura-
23. m uridavol churchhunildârugârnga ri dandada dhagila dhandhaga
dhaga chetechelchelchitilagaṭṭu porḍd enba ravam kaiganne dikpâlakar
alavaliya-
24. l Viraballâlanim (dim) d uridatt Uchchangi-yode ripu-nripati
pêlal untê || ranarangânga-Sûdrakam nadetod int Uchchangi nur-
chchalittu
25. tat-kshanadi nôḍe Virâtarâjapura vottuttâytu munnânta Sêvunar âpôśana-
mâtrakam neredarill endandu Ballâla-dôrggunavam bannisal anra
26. ballavar adâr i bhûri-bhû-chakradol || Viḷayâchi yenipa Sêvuna-balana
. . . . nichayâvilâ makarâkulav i Yadukulaparitalaga-
27. tavâytu bandu | kadana-driptâri-
raktam kûḍe haya-khuradindâ neligett aggada yâ
. dol mum peṇa penana betti-
28. bhûtâli punya-râśikṛita-vipula-talam Vîra-
ballâla-dēvam ||
29. svasti samasta-bhuvanâśraya śrî-prithvî-vallabha râjâdhirâja paramêśvara
parama-bhaṭṭâraka Dvârâvatî-puravarâdhîsvaram Vâsantikâ-dēvî-labdha-

30. vara-prasāda ripu-sammardana-vinōda Yādava-kulāmbara-dyumaṇi samya-
kṭva-chūdāmaṇi śatru-kshatriya-
31. māna-marddanam vīra-ripu-darppa-sharppa-janjhānila śrīmad vīrya . . .
. . . parākramaika-prabhāva | nirupamāta-
32. rkya-pratāpa naya-vinaya-svabhāva | sakala-jara-satyāśīrvāda | . . .
mudgara-samara-kēli-samsa-
33. kta . . . ripu-vijitāditya-pratāpa | saptāngavilāsa
Sarasvatī stambērama (stambērama) rāja-
34. kaṇṭhīraava | Pāṇḍya-kula danda | Pallava-kula-yaśō- vipira-
dāvāraḷa | | Simhala-sapāla-kuranga-kula-palāyana-kāra-
35. na kaṭhōra-nija-vijaya-dōrdanda | sakala-ripu-nīpa-kula . . .
. . . ityādi-nāmādi-
36. samasta-prasēsti-sahitam śrīmat sārvaabhauma sangrāma-Rāma Bhillama-
diśāpaṭṭa dharitripaṭṭa Malerājārāja maleparolganḍa
37. Talakāḍu Gangavādi Nalambavādi Banavase Pānungal Huligerē Halasige
Belvala Talavali- taliygagonḍa bhujabala-Vīragan-
38. gan ēkāṅgavīra Sanivārasiddhi Giridurggamalla chalad-anka-Rāman asahāya-
śūra niśśanke-pratāpa-chakravartti śrī Vīraballāḷadēvan asankhyāta-nija-
chāturaṅga-balaṁ
39. berasu Sēvūna-balam ellamam vīravilāsan emba paṭṭamānadim tolḍula-
duliye | Sēvūna-bala-jaladhi-baḍavānaḷan ēkāṅgadim saptānga-sām-
40. mrājyaman alaavadisi rāshṭra-kaṇṭakara nirmūlamam mādi Kalyāṇa-par-
yantam āgi sukha-sankathā-vinōdadim rājyaṁ-geyyuttam ire . . .
41. tad-rājya-pūjyam appa rājadhāni Dōrasamudradolu śrīmad Vādībhasimba-
tārkika-chakravartti Śrīpālatraividya-dēvarum avara guḍḍugaḷ Mā-
42. risettiyum Kannisettiyum Bharatisettiyum int ī nālvarum nānādēsiyum
nagarumum śrīmad Abhinava-Sāntināthadēvara bhavya-jinālayam eni-
43. pa Nagara-jinālayamam mādisida Rājasetty anvayamum āchāryyavaḷiyum
ent endode śrīmad Dramila-saṅghēsmin Nandi-saṅghō' sty A-
44. rungulaḷ anvayō bhāti niśśēsha-sāstra-vārāśipāragaiḷ śrī Vardhamāna-
svāmigaḷa dharmatīrttham pravartisuvalli Gautamasvāmigaḷim Bhadrabā-
45. husvāmigaḷim Bhūtabali Pushpadantasvāmigaḷim Sumatibhaṭā-
rakarin Akalankadēvarindam Vakragrīvāchāryyarim Vajranandigaḷim
Simhanandigaḷim Paravādimallarim
46. Śrīpāladēvarim śrī Hēmasēnarim Dayāpāla-munīndrarim Śrīvijayadēvarim
Sāntidēvarim Pushpasēnadēvarim chakra-
47. vartti śrī Vādirājadēvarim śrī Sāntadēvarim Śabdabrahmasvāmīdēvarind
Ajitasēna-paṇḍitadēvarim Mallishēnamaladhāri-svāmigaḷim
48. Śrīpālatraividya-gadya-padya-vachō-vīnyāsam nisargga-vijaya-vilāsam |
tad-anantaram śrīmat Traividya vidyāpati-pada-kama-
49. lārādhanā-labdha-buddhiḷ siddhāntāmbhō nidhāna mṛitāsvāda .
. . . dīkshā-śīkshā-surakshā kra Vākpati-nipunaḷ santatam bhavya-
sēvyah sōyam
50. dākshīnyamūrtir jgati vijayatē Vāsupūjya- bratīndrah tad-anantaram
sura-rājēndra-madēbha-danta-chayadol diggāmi
mandiradol bha-
51. rgga-kaṛāḷa vi . . . la-tamō Himādri-kūṭaṅgaḷol Dharaṇīndrōdgha-kirīṭa .
kūṭa-taḷadol Vāgdēvi yend arivaḷ śrī muni Vajra-
52. nandiya gabhīrōdāra balasita jan
.
53. gaḷa kōdinol podalḍ esedu Mandaraman eyde
yaśō-lateye muni Vajranandiya
54. Ingaḍalannaruvaḷi Vajranandi-
bratīyā | tat-sa-
55. mayadol Kumāran andu samasta-prabhugāvunḍugaḷi nāḍa kāyu . . .
. . . pratāpa-chakravartti Vīraballāḷa-
56. dēvanam kāṇalvēḍi bandīrdalli Abhinava-śrī-Sāntināthadēva
manashta-vidhārchchaneyumam pūjeyumam rīshiyar āhāra-dāramumam
57. kaṇḍu piridum santasam mādi dēvara śrī-kāryyakke
nāḍagaunḍugaḷ tammoḷ aikamatyavāgi pratāpachakra-
58. vartti Vīraballāḷadēvaṁ bandu sāntidēvar- ashta-
vidhārchhanam kaṇḍa-sphuṭita-jīrṇōddhārakkam rīshiyar-āhāradānak-

all good people and a Vikramāditya in liberality ? Is it possible to describe the greatness of Viraballala by whom the fort of Uchchangi was burnt causing consternation to the lords of regions and making a great crackling noise like that of the three terrible cities which were formerly burnt by the fiery eye of Śiva ? Who can sufficiently praise on earth the prowess of Ballāla by whom Uchchangi was destroyed, Virāṭarājapura (Hāṅgal) was swallowed at a mouthful and the power of Sēvūṇas opposing him was sipped like a drop of water.

Be it well. While the illustrious Viraballāladēva, the refuge of the universe, favourite of earth and fortune, rājādhirāja-paramēśvara, paramabhāṭṭāraka, lord of the excellent city of Dvārāvati, obtainer of boons from Vāsantikādēvi, delighter in destroying enemies, a sun in the sky that is the Yādava race, crescent jewel of righteousness, destroyer of hostile kings, a wild storm in driving away the pride of powerful enemies, possessed of great valour, and of indescribable and unrivalled splendour and polite behaviour, blessed by all people, ready to fight with his club, resplendent like the sun, a royal lion to elephants that are the hostile Kings, a wild fire to the forest that is the fame of the Pallava race, scatterer of the deer that are the Simhala and Sapāla, possessed of strong and victorious arms, possessed of all these and other attributes, the illustrious monarch, a Rāma in battle, a terror to Bhīlāma, king over Male Chiefs, vanquisher of opponents, conqueror of Talakāḍu, Gangavāḍi, Nolaṃbavāḍi, Banavase, Pārungal, Huligere, Halasige, Belvala. bhujabala-Vīra-gaṅga, a hero requiring no assistance, niśśanka-pratāpa-chakravartī, the illustrious Viraballāladēva, crushing the whole army of Sēvūṇas with his countless troops and thus becoming a submarine fire to the ocean that is the might of the Sēvūṇas, administered his kingdom with the seven attributes of sovereignty and uprooting all enemies to his kingdom and reigned over a territory extending up to Kalyāṇa in peace and happiness :—

Be it well. In the capital Dōrasamudra, respected throughout the kingdom, the illustrious Vādibhasimha-tārka-chakravartī Śrīpāla-traividya-dēva and his disciples Mārīsetṭi, Kāṇṇīsetṭi, Bharatīsetṭi, all these four together with the merchants from all countries and citizens caused to be erected a fine Jaina temple of god Abhinavaśāntināthadēva called Nagarajinālaya. The following is the pedigree of Rājasetṭi, who was instrumental in the construction of the said basti and also of his guru .

In the Nandi-saṅgha which is a part of the illustrious Dramiḷa-saṅgha and Irunga-lānvaya are several learned men well versed in all the śāstras. The holy teachings of Vardhamānasvāmi being prosperous, from Gautamasvāmi was descended Bhadrabāhu ; from him Bhūtabali Pushpadanta ; from him came Sumatibhāṭṭāraka : from him Akalanka ; from him Vakragrīva ; from him Vajranandi ; from him Simhanandi ; from him Paravādimalla ; from him Śrīpāladēva ; from him Hēmasēna ; from him Dayāpāla ; from him Śrīvijayadēva ; from him Śāntidēva ; from him Pushpasēna from him Vādirājadēva ; from him Śāntadēva ; from him Śabdabrahmasvāmi ; from him Ajitasēnapaṇḍita ; from him Mallishēnamaladhāri ; from him, Śrīpālatraividya.

The teachings of Śrīpālatraividya-dēva in the form of prose and poetry are ever victorious. After him came Vasupūjyabratīndra, with his spiritual knowledge obtained by the worship of the lotus feet of Traividya-vidyāpati, versed in the siddhānta ever worshipped by devotees, and a personification of upright conduct.

His successor was Vajranandi whose fame pervaded the tusks of the elephant of Indra Śiva's body, the peaks of Himālaya mountain, the crown of Dharaṇīndra (serpent)

A stone set up in Yeluvaladasime to the north-east of Kaḍalahalli and beyond the (common boundary of ?) Torenāḍu, Santenāḍu, and Gaṇṇināḍu . . . Tāley- amoraḍi near Guravinagunḍi . . . the bank of the stream Chancha- ravalla . . . to the south-east of Kaḍalyahalli . . . moradi, a pond . . . to the south-west of Chan- charivalla and Kaḍaleyahalli . . . the hillock of black rock situated in the common boundary of Kaḍaleyahalli, Torenāḍu and Halliyabidu : thence the banyan tree to south of Chancharivalla; thence the common boundry of the north-east of Kaḍaleyahalli, Gummanavṛitti . . .

Good fortune . . . No greater gift is found than the gift of land. He who takes away a gift of land made by oneself or by others will be born as a worm for sixty thousand years.

Note.

This record contains the usual genealogy of Hoysala kings up to King Viraballāla II and records the gift of two villages Muchchandi and Kaḍalahalli in Gummanavṛitti in Maysenād by King Viraballāladēva for the service of God Abhinava Sāntināthadēva set up by some settis including Rājasetti with the cooperation of nādu-gaundas and the Jaina saint Śrīpālatraividya. The prince is said to have personally inspected the temple and pleased with the way in which the religious services and distribution of alms to ascetics were conducted and the grant was made by the King at the request of prince and the nādugavudās. The monk Vajranandi, disciple of Vāsupūjya, was entrusted with the management of the above temple and charities. The date of the grant is the Uttarāyana-sankrānti day of the year Virōdhikrit, Śaka 1114. But Śaka 1114 coincides with Paridhāvi the year after Virōdhikrit and not Virōdhikrit as stated in the grant. The date is not verifiable. The inscription stone is found on a hill called Nanjedēvaraguḍḍa at some distance from a Śiva temple. Although the grant to the Jaina temple implies the existence of such a temple near to inscription stone at the period of the grant, at present, however, all vestiges of Jaina worship have disappeared on the hill and only Śiva worship is conducted there.

26.

At the village Kandali in the Hobali of Hassan, on a stone set up in the field of Timmegauḍa.

Size 2'-0"×-1'-3".

Kannada language and characters.

- | | | |
|------------------|--|------------------|
| 1. śrī Vāruva- | \| | 4. lālarāya |
| 2. da Bōge Sāha- | | 5. koṭṭa kodagi. |
| 3. niyarige Ba- | | |

Note.

This and the succeeding two numbers record the grant of plots of land in which the inscription stones are set up, to Bōge Sāhani, a cavalry officer by the Hoysala King Ballālarāya.

27.

At the same village, on a stone set up in the Kodagi land of Muddegauḍa.

Size 3'-0"—1'-6".

Kannada language and characters.

- | | | |
|-------------------|--|-----------------|
| 1. śrī Vāruvada | \| | 4. ya koṭṭa ko- |
| 2. Bōge Sāhaniya- | | 5. dagi. |
| 3. rige Balālarā- | | |

28.

At the same village, on a stone set up in the land of Hanumantarāya.

Size 3'-0"×1'-6".

Kannada language and characters.

- | | | |
|-----------------|--|---------------|
| 1. śrī Vāruvada | \| | 4. rāya koṭṭa |
| | | |

To the east of the village Kôramangala in the Hobli of Dudda, on a stone set up in the land of Karaḍegaḍa.

Size 3'—2"×1'—10".

Kannada language and characters.

1. svadatâm | paradattâ vâ
2. yô harêta vasundha-
3. râṁ | shashthir vvarsha-sahasrâ-
4. ṇi viśhthâyâṁ jâyatê kri-
5. miḥ | na viśham viśham i-
6. tyâhur brahma-svaṁ viśham u-
7. chyatê | viśham êkâki-
8. naṁ hanti dēva-svaṁ putra-
9. pautrakam-

Note.

It is curious that this inscription contains only the imprecatory stanzas found in other grants.

30.

To the east of the village Mâyisamudra in the same hobali, on a stone lying in the pasture land.

Size 3'—3"×1'—6".

Modern Kannada characters and language.

1. Yiva-samvathsarada
2. Kârttika ba | lû Ka-
3. darayyana maga
4. Mâsanayage |
5. Kâmarûra kereya-
6. bandige biṭṭa bhû-
7. miya sâ-
8. sana

Note.

This records the grant of some land to Masanaya, son of Kadarayya, for the service of *Kereyabandi* (removal of the silt in tanks ?) of the village Kâmarûr.

31.

At the village Heragu in the same Hobali, on one of the sides of a pillar in the sluice of the tank.

Size 6'—0"×1'—6".

Kannada language and characters.

- | | |
|------------------------|--------------------------|
| 1. śrīmad-Ātrēya- | 3. ḍeya Hiṭṭamayan ikki- |
| 2. gôtraḍa Heraginûro- | 4. ḍa tûmbu dēgula |

Note.

This records the erection of the sluice and a shrine by Hiṭṭamayya, of Ātrēya-gôtra, the ruler of Heragu.

32.

On the other side of the same pillar.

- | | |
|-----------|---------------|
| 1. Nârana | 3. yana |
| 2. Malli- | 4. Hiṭṭamayya |

Note.

This inscription which is engraved in Kannada characters of the Hoysala period contains merely three names, Nârana, Malliyana and Hiṭṭamayya. Probably they are the names of the builders of the tank or the sluice.

At the same village (Heragu), on a stone lying near the Isvara temple. (Number 60 of Hassan Taluk in Epigraphia Carnatica Vol. V, revised).

Size 1'—6"×1'—0".

Kannaḍa language and characters.

1. namas.tunga-śiraś-chumbi-chandra-chāmara-chāravê | trailôkya-nagarâ
rambha mûla-
2. stambhâya Sambhavê ||
3. śrî śivam astu sarvva-jagatô para-hita-niratâ bhavantu bhûta-gaṇâ (h)
dôshâh
4. prayântu nâsam sarvvatra janas sukhî bhavatu lôkah | svasti samadhigata-
5. ta-pancha-mahâ śabda-mahâmaṇḍalêśvaram Dvârâvatîpuravarâdhîśvaram
Yâ-
6. dava-kuḷâmbara dyumaṇi Malaparoluganḍa Kongu Nangali Gangavâḍi
7. Nonambavâḍi Banavase Hânungalu Halasige-gonḍa bhujabalavîra
8. Jagadêkamalla pratâpa Hoysala śrî Nârasimha Dêvaru śrîma-
9. drâjadhâni Dôrasamudrada nelavîḍinlu dushṭa-nigraha śiṣṭa-pra-
10. tipâlanam mâḍi sukha-sankathâ-vinôdadim prithvirâjvam geyyuttam ire.
11. saka varshsha sâsiradenbattaneya Bahudhânya-samvatsarada Paushya.
12. suddha trayôdasi Sôma-vârad uttarâyana-sankrâtiyam-
13. du pratâpa Hoysala śrî Nârasimhadêvara dattiyâgi Hera-
14. goḍeya Sôvanâthima.

Note.

This inscription is incomplete since a portion of the bottom of the stone on which it is engraved is broken off. It seems to record some gift in the name of the Hoysala King Narasimha by Sôvanâthimyya, ruler of Heragu. It is dated Monday the 13th lunar day of the bright half of Pushya, Uttarâyana sankrânti of the year Bahudhânya, Saka year 1080. The date corresponds to Sunday 4th January of A.D. 1159, the tēdi of Makara being ||

34.

On another face of the same stone.

Kannaḍa language and characters.

- | | |
|------------------------------|---------------------------------|
| 1. svasti samadhigata- | 8. Bâchara sam srâvaṇa suddha |
| 2. pañcha-mahâsa. | dasami |
| 3. mahâmaṇḍa. | 9. brîhavâradandu śrîmatu. |
| 4. svaram Vîraba. | 10. . . bâlâd Arkkê svaradê- |
| 5. ladêvara râjya. | 11. vara nandâ-divigege biṭṭ |
| 6. chandrârka-sthira | 12. ettu gâṇa vondu int î- |
| 7. Heragina sunkada herggaḍe | 13. dharmmam âvanprati- |
| | 14. pâlisade kiḍisidavange pañ- |
| | 15. cha-mahâ-pâtakam akkum. |

Note.

This records the gift of an oil-mill worked by bullocks the income of which is meant to be used for the service of lighting perpetual lamps before Arkêśvara of . . . bâlâ made by Bâcharasa, the chief customs officer (sunkada-hergrade) of the village Heragu in the reign of King Vîraballâla. The date of the grant is stated to be Thursday, 10th lunar day of the bright half of the month Śrâvaṇa. The date is not verifiable. It ends with the usual imprecations.

To the north-west of the same village Heragu, in the land of Mārana Timma.

Size 4'—4"×1'—6".

Kannaḍa language and characters.

1. śrī ōṃ namaś Śivāya chārave !
2. trailōkya-nagarāmbha-mūlastambhāya Sambhavē ! svasti śrī-
3. mat-pratāpachakravartī Hoysala vīra
4. ysala cha yuḍuga
5. namba bhūbhujam ! ya
6. yāryya-nandanam ! na
7. pp Ereyanga-bhūbhujam || samara ya yam na
8. suran atulavijayam vi rātiyam Narasimha-su-
9. tan āgirdam ! Vishṇu-tanaya
10. koṇḍera Tribhuvanamalla la
da ka
11. rāgirdar Nāra-
12. simhan āhavasimham Talakāḍu Gangavā-
13. di Nonambavādi Hānūgallu goṇḍa bhuja bala vīra-
14. Gangan asahāyaśūra Sanivārasiddhi giridurggamalla Chaladankarāma
15. pratāpa Hoysala vīra Ballāla dēvaru śrīmad-rājadhā-
16. ni Dōrasamudradolu sukha-sankathā-vinōdadim iājyam-
17. geyyuttum ire tat-pāda-padmōpajīvi
18. ntavāmara sangama-dhātri
19. ladēvigam ātmajar apra jagalu
20. rge Dēvarāja la nu vā
21. tanaya Heragimya māranu venipa
22. ru bhōdhi dhareyo !
23. kritapunya Māchiseṭṭi dharmmadim
24. kshitibinayama
25. satam kuladīpaka Māchiseṭṭiyum svasti sakavarisha 1105
26. Sōbhakrit-samvatsaraś Āshāḍha śuddha Pāḍimi Sō-
27. mavāradandu Heragūru
28. nna heggadeyum Māchiseṭṭiyu Maysenāḍa gavuḍugaḷu
29. prajegaḷuv irddu Sōmēśvarasvāmi-dēvālyada haḍu-
30. vaṇa meyya gadde salage hattu beddale mattar ondu || int initu-
31. vam Māreya bhaṭṭa Māde (ya) ge kālam karchchi dhārāpūrvakam mā-
32. di biṭṭaru || idan ārādaruvādalli pratipālīsīdavanu
33. sāyira kavileyum Gangeya taḍiyali kōḍum ko-
34. lagavam honnum beḷliyiṃ kaṭṭisi chaturvvēdadā pāraga brā-
35. hmanargge koṭṭa phalam eyduvaru kiḍisīdavaru saha-
36. sra-kavileyam brāhmaṇarumam Gangeya taḍiya-
37. li vadhiyisīda gatiyan eyduvaru || ōṃ namaś Śivāya ||
38. sva-dattam para-dattam vā yō harēti vasundharā
39. hasrāṇi mīṣṭāyām jāyatē krimih || i-dharmmava
40. n Chāmayana Māchiseṭṭi || i-dharmmava Haryapagavunḍa
41. seṭṭige dēvara hindana gadde hattu koga salvudu

Note.

This inscription records the gift of a plot of wet land with the sowing capacity of 10 salages and of a plot of dry land measuring 1 mattar to the west of Sōmēśvara temple by heggade of the village Heragūr together with Māchiseṭṭi, the gaṇḍas and other inhabitants of Mayse-nāḍu to Mādeya, son of Māreyabhaṭṭa after washing the feet of the donee. It is further stated in the record that a plot of wet land with the sowing capacity of 10 koḷagas behind the temple was granted to Māyagaunḍa and seṭṭi. The record is dated Monday the 1st lunar day of the bright half of Āshāḍha in the year Sōbhakrit, Saka 1105. According to Svamikanru Pillai's Tables the English equivalent of the date is Wednesday the 22nd June A. D. 1183. Sōma may be a mistake for Saumya, Wednesday. The grant ends with the usual imprecations.

36.

At the village Valagerehalli in the same Hobali of Dudda, on a stone pillar in the temple of Heraginamma.

Size 5'—6"×1'.

Kannada language and characters.

- | | |
|--------------|----------------|
| 1. śrī Mahā- | 4. reya kō- |
| 2. dēvargge | 5. diya be- |
| 3. biṭṭa-ke- | 6. ddale ma 2. |

Note.

This records the gift of a plot of dry land of 2 mattars situated below the waste weir of the tank for the service of god Mahādēva.

37.

To the north-west of the village Kaṇajanahalli in the same Hobali of Heragu, on a stone lying near the ruined Kallēśvara temple.

Size 4'—0"×2—6".

Kannada language and characters.

1. śrī ōm nama Sivāya || namas tunga-śira-chumbi-chan-
2. dra-chāmara-chāravē trailōkya nagarāram-
3. bha-mūlastambhāya Sambhāvē |
4. svasti samasta-prasasti-sahita śrīmatī Hoysalādē-
5. var Dōrasamudrada nelevīdina [li] sukha-sankathā-vinō-
6. dadim rājyaṃ geyyuttam irddu Heragina Būchime-
7. ya Māragavaḍa samasta-praje gavudugaḷu Śrī-
8. mukham emba sanchhharadandu Sōmavāra Makara-sankranṭi
9. Betipātadandu Nāgagaḍa Chikkaṇana Mādagaḍa
10. Kāliṣeṭṭi int inibara putra Gavudaya samasta-
11. prajegaḷu irddu Vāmadēvara Sōmeyana kālaṃ karchchi dhārā-
12. pūrvvakam mādi biṭṭa gardde dēvara sāre bhūmi keya
13. Koḍagehalladali sāhaṇi . . . ya halali | keyi Gō-
14. liya halali 10 keyi inisu Nāgaṇana dēvālyakke biṭṭa
15. dharmma || Maragaḍana maga Māchaya sva-dattam para-dattam vā
16. yō harēta vasundharā | sashṭir varisha-sahasrāni viṣṭāyām
17. jāyatē krimi | priyadind int idaneyde kāva purushaṃ ā-
18. yam jayaśrīyam-akke yidaṃ [kāyade] kāyada pāpige Kurukshētra-
19. doḷ ekkōṭi-munindraram kavileyam vēdādhyaram kond ad-ond ayaśam
20. sārddapud endu sārīdapuv i-sailāksharam dhāttriyol

Note.

This records the gift of some wet land to Sōmeya, son of Vāmadēva, by Būchimaya of Heragu, Māragauḍa, all the *praje-gauḍas*, Nāgagaḍa, Mādagaḍa son, of Chikkaṇa, Kāliṣeṭṭi and their sons Gaudaya and all other people for the service of a temple built by Nāgaṇna. The grant is signed by Māchaya, son of Maragaḍa and is stated to have been made during the reign of the illustrious king (name not given) of the Hoysala dynasty at Dōrasamudra, on Monday, the day of Makara Sankrānti and Vyatipāta in the year Śrīmukha.

The grant ends with the usual imprecatory verses.

38.

At the village Kōḍihalli in the same Hobali of Heragu, on a viṇagal set up near the Iśvara temple below the tank.

Size 3'—0"×2'—0".

Kannada language and characters.

(1st row)

- | | |
|----------------------|---------------------------|
| 1. svasti | tribhuvanamalla malaparo- |
| 2. luṅgaḍa | Vishṇuvarddhana Bittidēva |

(2nd row)

3. poysalaṃ Gangavāḍi Tombhaṭṭarusāsi . man ālutta-
 4. m i ru-go
 5. lalu bandu kādi biḷḷu Sômana Sivalôka-

(3rd row to right)

6. prapitan āda śrī

Note.

Several letters in this inscription have disappeared owing to the bad practice of the villagers sharpening their reaping knife on inscription stones. The inscription seems to record the death of Sômana in a cattle-raid during the reign of king Vishṇu-wardhana Biṭṭidêva Poysala over the province Gangavāḍi Ninety-six Thousand.

39.

At the village Kittanakere, in the same Hobli, on a stone set up near the temple of Gaṇêśa.

Size 2'—4"×2'—7".

Kannaḍa language and characters.

- | | |
|-------------------------|-------------------------------|
| 1. śrīmatu | 4. Rāyananayka- |
| 2. śrī Rāmapa Sa- | 5. karu Kittanakereya |
| 3. rvari-samvatsaradalu | nikkisida |
| | 6. kaḷachi āgi māḍuva hola |

Note.

This records the grant of some land by Rāyana Nāyaka as rent-free estate (*kaḷachi* or *kānāchi*) to some person in the year Śārvari for having done some service at Kittanakere.

40.

At the same village, on a stone lying by the side of the Iśvara temple.

Size 5'—6"×2'—0".

Kannaḍa language and characters.

1. svasti samasta-bhuvanāśrayaṃ śrī-prithivīvallabha mahārājādhirāja paramēśva-
2. ra paramabhaṭṭarakam Dvārāvātipuravarādhīsvaram Yādava-kulāmbara-
3. diyuma-
4. ni samyaktva-chūdāmaṇi malerājarāja maleparolu-gaṇḍa Talakāḍu Ganga-
5. vāḍi No-
6. nambavāḍi Banavāse Hānūgallu Huligere Halasige Belvoḷa Taṭṭavāḍi
7. Talakāḍunāḍu
8. gaṇḍa bhujabala Viragangan ēkāṅgan ēkāṅgavīra sanivārasiddhi giridurgga-
9. malla chalaḍankarāman asahā-
10. yaśūra niśśankapratāpachakraavartti Hoysala vīra-Ballāḷadēvarasaru Kalyāṇa-
11. paryyantam ā-
12. gi sakala-jana-kalyāṇa-mahōtsavadim ēkachchhatra-chchhāyeyim suka-
13. sankathā-vinōḍadim rājyam geyutta-
14. m ire II
15. svasti śrīmatu saka varsha 1117 neya Rākshasa-samvatsarada Māgha su 10
16. Brihavā-
17. radandu Chaṭṭagaṇḍara Mālayyana maga Sōmeyanu Hāruvanahalliya
18. dāriyālu
19. hemmakkaḷa uḍe urchchaliyade tānuṃ tana sangaḍada Bechcheya-māvanuṃ
20. vīragāḷegaṃ kādi he-
21. makkaḷa kāḍu kaḷihi kaḷḷaram kondu tāvu sura-lōka-prāptar āgi dēvakan-
22. neyar uydaru ā-
23. tan illada herage ātanim hiriyanna Kalleyanuṃ ātana tamma Benacheyanuṃ
24. avara kīri-

14. yayya Kaṭṭadahalliya Mādigaḍaṇum int i-mūvarum ātana vīravastuvam
nilisida silālēkhe
15. Chaṭṭagaḍara keṛeya keḷage tamma keṛe-maṇṇinalli Benacheyanum Bam-
meyanum Sōmajjīyana kālam ka-
16. reḥchi vīragallinge nivēdyakkam hū-patregam dhārā-pūrbhakaṃ mādi biṭṭa
gade ko 4 yi-dharmma
17. yi-dharmmavamp pūjisade
18. udāsīna-mādidade kavile-
19. yaṃ brāhmaṇara konda pāpa.

Translation.

Be it well. While Hoysala Vīra Ballāḷadevarasar, the refuge of the whole universe, favourite of Fortune and Earth, mahārājādhirāja, paramēśvara, paramabhaṭṭāraka, lord of the excellent city of Dvārāvati, a sun in the firmament of the Yādava race, a crest-jewel of rectitude, king over Male Chiefs, a terror to enemies, conqueror of Talakāḍu, Gangavāḍi, Nōṇambavāḍi, Banavase, Hānūngallu, Hūligere, Hūḷasige, Belvola-Taṭṭavāḍi and Talakāḍu-nāḍu, bhujabala Vīragangan, great hero, Śaṇivārasiddhi, Gṛidurgamalla, a Rāma in battle, a brave warrior, possessed of undoubted prowess, was ruling over his kingdom stretching as far as Kalyāṇ under a single umbrella in peace and prosperity making all his subjects happy :—

Be it well. On Thursday 10th lunar day of the bright half of Māgha in the year Rākshasa, Śaka year 1117, Sōmeya, son of Mālyaya who was the son of Chaṭṭagaḍa along with his uncle (?) Beḥcheya fought heroically on their way to Hāruvanahalli in defence of their women from outrage by robbers and after slaying the robbers and rescuing their women died in the battle and were carried to the world of gods by celestial damsels. On his death his elder brother Kalleya, his younger brother Benacheya and their uncle Mādigaḍa set up this inscription stone in memory of his valour. Benacheya and Bammeya after washing the feet of Sōmajjīya made a gift to him with pouring of water of a plot of wet land with the sowing capacity of 4 koḷugas below the tank of Chaṭṭagaḍanakere from among the lands there belonging to them in order that food and flowers may be offered to the vīragal. Whoever disrespecting this grant treats it with indifference will incur the sin of killing tawny cows and Brahmans.

Note.

This inscription belongs to the reign of the Hoysala King Vīraballāḷa II. It is a vīragal recording the death of a warrior named Sōmeya in rescuing women from robbers. Its chief interest lies in the fact that a special land grant is made for offering daily worship to the vīragal, a custom which seems to have been mentioned nowhere else. The date of the grant corresponds to Thursday 11th January of A.D. 1118. The usual imprecation is found at the end of the grant.

41.

At the same village Kittanakere, on a stone lying buried before the Iśvara temple in ruins.

Size 4'—9"×2'—3".

Kannaḍa language and characters.

1. śrī namaḥ stunga-siras-tumbi-chandra-chāmara-chāravē | trailōkya nagarāram
2. bha-mūlastambhāya Sambhavē || lingamene janani-janakam lingamene ena-
3. gādan āpta-bāndhava bhrātru || lingam ene sarvvaṃ enisuva sangam doreko-
4. lge janma-janmāntaradoḷu || ōṃ namaḥ Sivāyaḥ Gaṇapatyaḥ namaḥ | śrī
śrī
5. Śrīg utpatti-nimittav āda Yadu-vamśāmbōdhig indhūdbhavad rāgam śrī-
Sāṇam-
6. baṇ āgi puliyam poydā Saṇam Hoysaṇam yōgīndrōktiḥ in ādan ā-pesare
7. tad-vamśadavargg appina bhōgaśvāryya-guṇānvitar ppaḷabarum rājyaṃ-
geyutt irppinaṃ | vinaya-pratī-
8. pa-rūpaṃ Vinayādityaṃ samasta-bhuvana-stutyam | janakke tāḷdi
Kaṇṇan enippam saṇ-mārgga-vri-

9. tti nityâbhyudayam || â-Vinayâditya-sutan appa Ereyangadêvangam Êchala-
dêvigam puttî pu-
10. rushârtta-trayakkam trai-purusharggam dore yenisi jasam bettar Ballâludê-
vanum Bittidêvanum Udayâ-
11. dityanum endu mûvar arasugaḷavarolu madhyaman âgiyum kshatriya-dharm-
madol uttaman enisi Ma-
12. le-modalâgi mûḍaṇa samudrame simeyenal âldam || â-Vishṇuvarddhanangam
bhâvôdbhava-râjya-Lakshmiy enisida
13. Lakshmâdêvigam udubhavisidan i-bhû-viśruta-Nârasimhan âhava-simham ||
â-vibhuvina paṭṭamahâdêvige sadgu-
14. ṇa-charitradindam Sîtâdêvige migilâd Êchaladêvige Ballâlâdêvan udayam-
geydam | âtana vikramam upamâtitam bhû-ta-
15. ladol ullâ bhûṭala-paṭigaḷu bhîti-nata-vikaṭam âvudô || tan-nija-dhareyan
âdai sa nâḍâlvar || raṇa-rangâṅgaṇa-Sûdrakam
16. naḍedoḍ int Uchchangi nuchcha tatu-kshanadim nôḍe Virâṭarâjapuram
ottutt âytu muntt ânta Sêvunar âpôsana-
17. mâttrakam neḍedar illendandu Ballâla-dôr-guṇamam baṇṇisal aṇṇa ballavar
adâr i-bhûri-bhû-chakradolu | ânâtôgrivar e-
18. nippa Pândya-kulamam nirmmûlanam geyd ajêyanan udâtta Murâri-
Kêsavana sarvasvangaḷam gelda dhîranan âtôpadin ânta Sê-
19. vunar and ond-âneyolu gelda vîranan âr âmpa nripâlakar kkadanadolu
Ballâla-bhûpâlanam || svasti samasta-
20. bhuvanâsrayam śrî-prithivîvallabham mahârâjâdhirâja paramêsvara parama-
bhaṭṭarakam Dvârâvatî-puravarâdhîsvaram
21. Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi malerâjarâja malapar-
oluganḍa Talakâḍu Gan-
22. gavâḍi Nonambavâḍi Banavase Hânungallu Huligere Halasige Beluvala
Taṭṭavâḍi Talekâḍunâḍu
23. koṇḍa bhujabala-vîragangan êkâṅgavîra sanivârasiddhi giriduggamalla
chalad-anka-Râman asahâyaśûra nissanka-
24. pratâpachakravartti Poyisala Vîra-Ballâlâdêvarsaru Kalyâṇa-pariyantamâgi
sakala-jana-kalyâṇa-mahô-
25. tsavadin êkachchhatra-chchhâyeim sukha-sankhatâ-vinôdadim prithvi-
râjyam-geyyutam ire || tat-sâmrâjya-pû-
26. jyam appa Uddingapâlar ânvâyam ent endaḍe || śrî-Uddingapâlâdêvaru
tamma ettisida dēvâlyada dharmma pra-
27. varttisuvalli avara magan appa Isarâjîyange Kittanakeṇeya Prithirâva-
setṭiya makkaḷu Châmagaunḍa Mâ-
28. digavuḍa Sômagavuḍa int i-mûvarolage Châmagavuḍana makkaḷu Râma-
gavuḍa Pârisagaunḍa
29. Daṇḍigavuḍa Mahâdêvasetṭiya makkaḷu Râmeyanâyaka Châkeyanâyaka
Hachayasâhaṇi Sô-
30. magavuḍana makkaḷu Pârisagavuḍa Jannagavuḍanum int i-mûvaru gavu-
ḍuḷam Bittāṇaheggaḍe Âdityadêva Ga-
31. ṇapayya Singaṇṇa Bôkaṇṇa Baddagavuḍara Mâleya Keyimâlagavuḍara
Kalleya Masaṇagavuḍana ma-
32. ga Kêtayya Êchagavuḍara Mâchaya Honnôleya Mâragavuḍa Donḍavurada
Mâkisetṭi Kattadahalliya Mâdi-
33. gavuḍa Muttattiya Kâlisetṭi Setṭigahalliya Kâcheya Tibbagavuḍara Bom-
meya Kâmeya Kônana Giryana E-
34. kajja Nâdara Kêtaya Dêmisetṭiya Dêvaṇa int inibarum pramukhyavâgi
svasti śrîmatu saka variśa 1095 neya
35. Vijaya-samvachharada Vaiśākha su 10 Brihavâradandu Siddhêsvaradêvara
aṣṭa-vidhârchanegam niyivêdyakam khaṇḍa-sphutita-jîrṇnô-
36. dhârakavâgi śrî-Vîra Ballâlâdêvara ardhaṅga-lakshmi Umâdêviyara hiriya-
maneverggaḍe Kêsimaṇṇanum Bittiyana-
37. herggaḍeyum mûvaru gavudugaḷum samasta-prajegaḷu mukhyavâgi â ūra
hiriya keṇeya keḷage 25 gê-
38. num bâchi-vidiya-kôḷalu Kaḍavada gondiyalli kaba | râtakam sa 1 ko 10
Muguliyakattada hin-
39. de hiriya tûmbinanitu harivalli sa 2 ko 10 hâla mêle beddale kamba 4 râ ||
kayigâṇa | ondu dēva-

40. golagada mângolaga int initumam Uddingapâladêvara magan appa Isvaraji-
yana pâda-prakshâlana-pu-
41. rassara dhârâ-pûrvvakam mâdi sarvva-bâdhâ-parihâram âgi â-claudrârkkam-
baram nadavantâgi biṭṭa da-
42. tti || sva-dattâm para-dattâm vâ yô harêt sam vasundharâm sluṣṣṭim
varsha-sahasrâni viṣṭhâyâm jâyatê kri-
43. miḥ || priyadind int idan eyde kâva purushang âyum jayaśrîyum akke idam
kâyade kâyva
44. pâpige Kurukshêtradol Vâraṇâsiyol ekkôṭi-munîndraram kavileyam vêdâ-
dhyaram kond ad-
45. ond ayaśam porddugum endu sâridapuv î-śailâksharam dhâtṛiyol ||

Translation.

Salutation to Sambhu, beautiful with the fly-flap that is the moon touching his lofty forehead, foundation-pillar to the city of the three worlds. Linga is the father and mother, Linga is my master, friend, relative and brother, Linga is my all. May it be with me in all my births. Obeisance to Siva. Obeisance to Gaṇapati.

To the sea of Yadu family, which is the birth-place of the goddess of wealth is king Sala a full moon. By slaying a tiger he was called Hoysala by the foremost of Yogis and this name Hoysala continued among his descendants also. After several of them passed away, ruling over the kingdom, full of happiness, wealth and noble qualities, there came King Vinayâditya, an embodiment of nobility, praised by the whole world, a Kârṇa to people, a follower of the path of righteousness and ever prosperous. To Ereyanga son of Vinayâditya and Echaladêvi were born three sons Ballâlâdeva, Biṭṭidêva and Udayâditya, who were full of fame and appeared as if they were the embodiments of the three great *puruṣas*. Of them, the middle one Biṭṭidêva, the foremost in the possession of kingly qualities ruled over a territory extending from the Male country to eastern ocean. To that King Viṣṇuvardhana and to Lakṣmîdêvi, a queen over the Kingdom of Cupid, was born the world-famous Nârasimha, a lion in battle. That king had by his crowned queen, Echaladêvi, who was superior to Sîtâdêvi in character, a son named Ballâlâdêva.

His prowess was unrivalled in the world. All the kings on the surface of the earth submitted to him in fear. Who can sufficiently praise the valour of Ballâla in the vast expanse of earth? For, it is said that when Viraballâla, a Sûdraka in battle-field set out, Uchchangi fell away, Virâtârâjapura (Hânagal) was swallowed as a mouthful, the power of the Sêvunâs opposed to him proved less than a drop of water for sipping. Who can encounter in battle King Ballâla who uprooted the race of the haughty Pândyas, who carried away all the wealth . . . and who, mounted on an only elephant, conquered the Sêvunâs that opposed him in pride?

Be it well. While Poysala Viraballâlâdêvarasa, a refuge of the universe, favourite of earth and fortune, *mahârâjâdhîrâjaparamêśvara*, *parama-bhaṭṭâraka*, lord of the excellent city Dvârâvatî, a sun in the firmament of the Yâdava race, crest-jewel of righteousness, overlord over Male-chiefs, vanquisher of the opponents, conqueror of Talekâḍu, Gangavâḍi, Nopambavâḍi, Banavase, Hânungal, Iluligere, Halasige, Beluvala, Taṭṭavâḍi and Talekâḍunâḍu, a Ganga of great valour, a warrior not depending upon others, *Sanivârasiddhi*, *Giridurgamalla*, a Râma in battle, a hero who fights without assistance, niśśankapratâpa-chakravartî, was ruling the kingdom of the earth extending up to Kalyâṇa under a single umbrella in peace and happiness making the subjects happy :—

The following is an account of the family of Uddingapâla, honoured throughout the kingdom :—Uddingapâladêva erected a temple and while this was in a flourishing condition, Châmagauḍa, Mâdigauḍa and Sômagauḍa, sons of Prithirâvasettî of Kittanakere; the above Châmagauḍa's sons Râmagauḍa, Pârisagauḍa and Daṇḍigauḍa; Mahadêvasettî's sons, Râmeyanâyaka, Châkeyanâyaka, Hachayasâhani; Sômagauḍa's sons Pârisagauḍa and Jennagauḍa; these three gauḍas and Biṭṭanaheggaḍe, Âdityadêva, Gaṇapayya, Singanna, Bôkanna; Mâleya, son of Baddagauḍa; Kalleya, son of Keyimâlagauḍa; Kêtayya, son of Masenagauḍa; Mâchaya, son of Echagauḍa; Mâragauḍa of Honnôle; Mâkisetṭi of Donḍavura; Mâdigauḍa of Kaṭṭadaballi; Kâlisetṭi of Muttatti; Kâchaya of Setṭigahalli; Bommeya, son of Tibbagauḍa;

Kāmeya ; Koṇana Giriyāṇa ; Ēkajja ; Nāḍara Kētaya ; Dēvaṇa, (son) of Dēmissetti. All these and others :—

. Be it well. On Thursday the 10th lunar day of the bright fortnight of Vaiśākha in the year Vijaya, Śaka 1095, Kēsimaṇḍya, the chief household officer of Umāḍēvi, queen of the illustrious Viraballāḍadēva, Bittiyaṇaherggaḍe, three gaḍas and all the subjects and others washed the feet of Īśvarajīya, son of Uddingapāla and made a gift with pouring of water of one oil mill worked by hand and the following plots of land free from taxes to last as long as the sun, moon and stars endure :—1 Salage and 10 koḷagas of land in Kaḍavadagondi situated below the chief tank to be measured by a rod 25 spans in length, 2 salages and 10 koḷagas of land below the chief sluice behind Muguliyakaṭṭa, 4 kambas of dry land in the waste land of the village. These lands together with an oil-mill worked by hand and the right to collect three koḷagas of grain as dēvagolaga were given away to him for conducting the eightfold worship to God Siddhēśvara and for offering food to the god and for the repairs of the temple.

Whoever seizes land given by himself or others will be born as a worm in ordure for sixty-thousand years. These letters on stone proclaim on earth that the person who protects this lovingly will be blessed with long life and prosperity ; but that the sinner who displeased with the grant refuses to maintain it will incur the infamy of slaying seven crores of sages, cows and scholars versed in the Vedas.

Note.

This inscription begins with the praise of Śiva and after several stanzas eulogising the Hoysala kings down to Ballāla II records the erection of a temple to God Siddhēśvara by one Uddingapāḍadēva and the gift of some lands and an oil-mill worked by hand to his son Īśvarajīya for the services and necessary repairs of the temple by Kesimaṇḍya, a household officer of Umāḍēvi, queen of Ballāla II, several gaḍas and citizens. The date of the grant is Thursday 10th lunar day of the bright half of Vaiśākha in the year Vijaya, Śaka 1095. This corresponds to 24th April of A. D. 1173 but the week day coincides with Tuesday and not Thursday as stated in the grant. The record ends with the usual imprecatory verses.

42.

On a stone lying buried to the south of the same stone.

Size 4'—0"×2'—6".

Kannāḍa language and characters.

1. jītēna labhyatē Lakshmī mritēnāpi surāṅgaṇā || kṣhaṇa-vidhvamsinī kâ-
2. yâ kâ chintâ maraṇē raṇē || ôṃ namaś Śivāyah.

Note.

This inscription merely contains the well-known stanza engraved at the end of inscriptions on viṛagals which may be translated as follows :—

Prosperity goes to the victor (in battle) and celestial nymphs, to the slain. Our bodies may perish at any moment by death. Why should one grieve for death in battle ?

43.

At the village Hullēnahalli in the Hobali of Heragu, on a stone forming part of the platform of the *karugal* (a magic stone usually kept in front of villages).

Size 2'—0"×1'—6".

Kannāḍa language and characters.

1. vijayābhyuda-
2. ya Śālivāhana-śaka varisham-
3. gaḷu 1288 neya Parābhava-nāma
4. simeya pergade
5. Rāmapa Mākige koṭṭa gade ko . . .
6. bedale salage 10 Bilegauna baraha
7. idake tapidōnu tamma tāyige
8. tapidōnu

Note.

Several letters in this inscription have become worn out and are illegible. seems to record the gift of some plots of wet and dry land by Rāmapa, pergade of .
sime to Māki in the year Parābhava (?) Saka 1288. The date corresponds to A. D. 1366. The writer of the grant is named Bileganda. The record ends with the usual imprecation.

44.

At the same village, on a stone set up before the ruined Kallēśvara temple.

Size 4'—6"×2'—6".

Kannaḍa language and characters.

1. namas-tunga-śiraś-chumbi-chandra-chāmara-chāravē ! trailō-
2. kya-nagarārambha-mūla-stambhāya Sambhavē !
Gaṇapatyaḥ namah
3. pesarggonḍ-āvāva dēsangalan enisuvopp āvāva duggangalan
4. baṇṇisuttirppad āvāvav-anipatigalam lekkisutt irppad an-bō-
5. dhi-nākaṁ kaygaṇme nālkum-kaḍala taḍivarum digujaya-kriḍe-
6. yole sādhisidaṁ bhūlōkaṁ kshatriya-kula-tīlakaṁ Viṣṇu
7. jishṇu-pratāpaṁ || svasti samadhigata-pāñcha-mahā-sabha mahā-
8. maṇḍalēśvaram Dvārāvati-puravarādhīśvaram Yādava-vamśa-
9. mbara-dyumaṇi samyaktva-chūḍamaṇi malaparolgaṇḍa Tulakū-
10. ḍu Kongu Nangali Gangavāḍi Nōṇambavāḍi Banavase Hānungalū-
11. goṇḍa bhujabalan asahāya-śūra nissanka Hoyseḷa Nārashingha-(dē)
12. dēva Dōrasamuḍrada neleviḍinōḷ sukha-sankathā-vinōḍadim prithvi-
13. rājyaṁ geyyuttam ire || Saka varṣa sāsirada-nūḷa-erudaneḷa Vikrama-
14. samvatsarada Pāḷuṇa suddha 13 Sōmavāra Uttarāyaṇa-sam-
15. kramaṇadandu Hulleyahalliḷa Vāḍḍa-setti Sivanāḍa-sāhaṇi-
16. yuṁ māḍidantappa dharmmakke Honnavārada Honnegaundana naga
17. Bōkagaundanaṁ Haneyagaundanaṁ Halliḷa Chaṭṭigaundanaṁ Haneya-
gaun-
18. ḍanaṁ samasta-prajegaḷum irḍḍu Tribhuvanasakti-paṇḍitara putra
19. Bhairavajjīyana kālaṁ karechehi dhārā-pūrvakam māḍi Mullikū-
20. rjjuna-dēvar upachāraḷke-biṭṭa datti modala-gadde salage eraḍu
21. kaḍeya taḷkila gadde salage eraḍu tumbina modala kolagaṁ
22. nāḷku antu salage 4 kolaga nāḷku beddalu mattaru eraḍu dē-
23. vara nandādivigege keygāṇa vonḍu int inisunam dēva-sva
24. i-dharmmaman āvanāgi pratipālīsidaḷam Gange Vārāṇasīya
25. taḍiyalu sāsira kavileya kōḍuṁ kolaganam ponnalu kaṭṭisi dā-
26. nam-māḍida phalam akku i-dharmnavan alidavange sāsira-kavileya sāsi-
27. ra-brāhmaṇara konḍa pātakam akku i dharmnava geyidaṁ Bhairavajjīya
28. sva-dattaṁ para-dattaṁ vā yō harēti vasundharā ! sashṭi-bhāri-
29. sha-sahasrāṇi viṣṭāyāṁ jāyatē krimiḥ ||

Note.

Ballāla and not Nārasimha. Another serious error in the date is the mention of the winter solstice. It is inexplicable that such anomalies as are commonly found in copper plates are also found on stones.

The grant concludes with the usual imprecatory verses.

45.

At the village Bairāpura in the same Hobli of Heragu, on a stone set up near the east wall of the temple of Basavaṇṇa.

Size 4'—6"×2'—9".

Kannada language and characters.

1. Raktākshi-samvatsarada Śrāva-
2. ṇa śu | 1 daḷa śrīmatu Pushpa-
3. giriya-bettada Dēvarige
4. Hāranahallīya Bhairanāya-
5. kana kumāra Bhairanāyaka-
6. nu kotta Bhairāpurakke jō-
7. ḍi bēḍige taḷavārike vi-
8. rahita.

Note.

This inscription records the gift of the village Bhairāpura free from the imposts of *jōḍi* (quit-rent), *bēḍige* (a tax), *taḷavārike* (tax for maintaining watchmen) to a Lingāyet priest (?) named Pushpagiri Bettadadēvaru by Bhairanāyaka, son of Bhairanāyaka, chief of Hāranahalli on the 1st lunar day of the bright half of Śrāvaṇa in the year Raktākshi.

46.

At the village Sālagāme in the Hōbali of Sālagāme, on a stone lying by the side of Kēsava temple.

Size 2'—4"×1'—2".

Kannada language and characters.

1. (Suklām) bara-dharam Viṣṇum Sasi-varṇnam chatur-bhujam prasanna-va-
- danam
2. (dhyāyēt) sarva-vighnōpaśāntayē || svasti yama-niyava-svā-
3. (dhyā) ya-dhyāna-dhāraṇa-maunānushthāna-japa-samādhi-śi-
4. la-sampannarum yavupāsanāgnihōtra-dviya-guru-dēvatā
5. (ta) tpararu mārtaṇḍōjvala-kīrtti-yutarum appa śrī-
6. (mad anādi) yagrahāra Sarasvatīpuravāda Sāligāve Bhōga-
7. yya (nu) paṭaladinde kaṭṭ-aḷidu kerey-oḍadu Kēsava-dēvara-
8. dēvālyavu vutsannavāgi apāra kāla ārum māḍuvarilladi-
9. rududanu śrī pratāpachakravartti Hoysaṇa bhujba-
10. la śrī Vīra Sōmēśvara-dēvarasaru Kaṇṇanūra nelevīḍinalu pri-
11. thvī-rājyam geyyottirdda Kīlaka-samvatsarada Chaitra-māsadaḷu
12. Māchagavuḍana maga Ankagavuḍana maga Māyaṇṇa-
13. nāyakan ūra karukambav ikkisi śrī Chaṇṇa Kēsava-
14. dēvara māḍsi pratishtheya māḍisidanu . . . mam-
15. gaḷa mahā śrī śrī yint-idakke sākshigaḷu
16. Sankha-Tējavūra Kaḍaga Sigeṇa yi . . . ra . . .
17. maṇṇa barada Malitamma Śrī Pāñchajanyapura-
18. Śrī Chennakēsava Śrī Chennakēsava-

Translation.

To get rid of obstacles one must meditate on Viṣṇu, who wears the white garment, has the colour of the moon, is possessed of four arms and a bright face. Be it well. The Agrahāra village Sarasvatīpura that is the same as Sāligāve, containing (Brahmans) who are experts in practicing *yama* (restraint), *niyama*, (control of passions), *svādhyāya*, (study), *dhyāna* (meditation), *dhāraṇa* (concentration), *mauna* (silence), *anushthāna* (performance of daily rites, etc.), *japa* (silent prayer), *samādhi* (absorption of the mind in god), and who are devoted to *avpāsana* (worship of fire in the morning and evening),

agnihôtra (keeping the domestic fire always alive) and the worship of Brâhmanas, gurus and gods, and possessed of glory was ruined by the oppression of Bhôgayya. His tanks were breached and the temple of god Kêśavadêvaru fell into decay and for a long time there was nobody to look after these.

Thereupon in the month of Chaitra of the year Kîlaka, while the illustrious pratâpa-chakravarti Hoysana bhujabala Śrī Virasômêśvaradêvarasa was ruling over the earth in his capital Kannânûr, Mâyanna Nâyaka, son of Ankagauda, son of Mâchagauda set up the *Karukamba* (foundation pillar ?) of the village, got the image of Chennakêśava prepared and consecrated it. Peace.

The witness to this are :—the (citizens ?) of the village Sankha, Tejavûr, Kadaga, Sige Written by Malitamma of Panchajanyapura, Śrī Chennakêśava. Śrī Chennakêśava.

Note.

This inscription records the oppression of the village Sâlagâve by one Bhôgayya and its re-building long after by Mâyannanâyaka who also newly set up the god Chennakêśava. Who this Bhôgayya was we do not know. That he was a powerful tyrant so as to oppress the people of a villagers about a dozen miles distant from Dûrasamudra, the capital of the Hoysalas, leads to the supposition that the oppression referred to was long before the Hoysalas came into power.

47.

At the same village Sâlagâme, on the 1st vîragal in the wall to the right of the entrance of Arkêśvara temple.

Size 4'—0"×2'—6".

Kannada language and characters of the Hoysala period.

1. svasti śrī jayâbhyudaaś cha Byaya-saṃ-
2. vachchharada Sâlagâveya aśêsha-
3. mahâjanangala â vûra gaḍiya kâlegadalu
4. . nôjana Gummaṃ bidali âtange
5. vûra gaḍiya badagaṇa diselu biṭṭa da-
6. tti kaṇḍuga beddale tenkana kaḍeya . A- .
7. savaḷiyali kambha nûruva â gade be-
8. daleya.

(The rest of the inscription is effaced.)

Note.

This records the death of Gumma, son of . . . nôja in a fight caused by dispute about the boundary of the village Sâlagâve and the grant of some land in his memory by the mahâjanas of the village in the year Vyaya.

48.

On a 2nd vîragal at the same place.

Size 4'—0"×2'—6".

Kannada language and characters.

First row.—

1. namastunga-śiraś-chumbi-chandra-chân.ara-châravê | trailôkyā-nagarārambha-
2. stambhāya Saṃbhavê || svasti samasta-bhuvanāśrayaṃ prithvī-vallabha
3. mahā- Yādava-
4. rāja-paramêśvara
5. kuḷāmbara-dyumaṇi sarbbajña-chûdāmaṇi malerājārāja
6. Magara-rājya-nirmûḷana Chôli.-rājya-pratishṭhachārya
7. śrī Vira Nârasimha Dêvaru Duvârasamudrada nele-

Second row.—

(The rest is completely effaced.)

Note.

A considerable portion of this inscription has become effaced owing to frequent plastering of the inscription stone. The name of the Hoysala king Vira Nârasimhadêva and his usual titles are found in the inscription. The portion relating to the purpose of the grant, etc., has disappeared in the record.

49.

At the village Kaḍaga in the same Hobli of Sâlagâme, on a stone set up before the temple of God Kallêśvara.

Size 3'—6"×3'—0".

Kannaḍa language and characters.

(Upper part completely effaced.)

(Middle.)

1. Kaḍagahaliya samasta-prajegala kayyalu Mâdirâjaya-
2. dēva-dattiyâgi âchandrâkatâram suvantâgi dhârâ-pûrvva-
3. kaṁ mâḍi koṭṭa gadde hiriya-kereya kelage yi khaṇḍuga . . .
4. kereya kelage khaṇḍuga gadde Hâruvaguppeyalu khaṇ-
5. ḍuga beddalu yinisuvam Brahmabhaṭṭarige dhârâ-pûrvvaka-
6. vâgi koṭṭaru mangala mahâ śrî śrî śrî.
7. priyandindint idan eyde kâva manujang âyuma jayaśrîyuma akke yidaṁ kâyade
8. kâyva pâpige Kurukshêtrangaḷu Vâraṇâsiyoḷ ekkôṭi-munîndraram
kavileyam
9. vēdâḍhyaram kond ad onḍ âyasaṁ porduguv endu sâridapuv i sâilâksharam
dhâ-
10. triyoḷ | sva-dattam para-dattam vâ yô harêti vasundharâ sushṭir varshâ-saha-
11. srâni viṣṭâyâṁ jâyatê krimi || svasti śrîmatu Sâligâmiya Paṇḍi-
12. ta Mâdirâjaru bareḍa śâsana || kalukutiga Dêvôja mâḍida rûvâ-
13. ri Nanjaya-

Note.

The top portion of this inscription has become effaced. The rest of the inscription records a gift by Mâdirâjaya of some plots of land to Brahmabhaṭṭa for conducting worship in some temple under the management of the mahâjanas of the village, Kaḍagahalli. The record is stated to have been composed by Paṇḍita Mâdirâja of Sâlagâme and engraved by the *kalukutiga* Dêvôja and *rûvâri* Nanjaya.

50.

At the village Ibdâṇa, in the same Hobli, on a pillar in the Îśvara temple.

Kannaḍa language and characters.

1. Yibdâṇe Yiśvara-dêgula.

Note.

This inscription mentions the temple of God Îśvara in the village Ibdâṇe.

51.

To the east of the same village, on a stone set up in the land of Kelamane Basavayya.

Size 2'—6"×1'—6".

Kannaḍa language and writing.

- | | |
|------------------------|-----------------------------|
| 1. śrî Mallinâthadêva- | 3. Dêvappa Oḍeyaru |
| 2. rige Ibdâṇada | 4. koṭṭa koḍagiya gadde kha |

Note.

This records the gift of a rice-field for the service of God Mallinâthadêvaru by Dêvappa Oḍeyar of Ibdâṇa.

At the same village, on a stone set up in the middle of the field belonging to the temple.

Size 2'—0"×1'—6".

Kannada language and writing.

- | | |
|-----------------------------|-----------------------|
| 1. Srī Mallināthadēvarige | 3. koṭṭa koḍagi gadde |
| 2. Ibdānada Dēvappa-oḍeyaru | |

Note.

This is a duplicate of the above (No. 51.)

At the village Ugani in the same Hobali of Sālagāme, on the 1st vīragal set up before the temple of God Ānjanēya.

Size 4'—0"×2'—3".

Kannada language and characters.

First row.—

1. svasti śrīvatu śaka varusha 1251 neya Pramāthi-samva-
2. tsarada
3. svasti samasta-bhuvanāśrayam prithvī-vallabham Yādava-kulāp-
4. bara-dyumani malaparoluganda kadana-prachanda niśśankam-pratāpa

Second row.—

5. chakravartti Hoyisala Nārasimhadēvaru pri-
6. thvī-rājyaṃ geyyuttam ire Basagaṇḍa Māragavūḍa Masanagavu-
7. ḍa Māragāmuṇḍa Bayalahalliya gaḍiyali tu . . . va bidsi Ba-
8. yalahalliavara taṭṭuriridu lēsu-māḍi saggakke salida ||

Note.

This records the death in a fight for the defence of cattle in the village Bayalahalli of several *gaṇḍas* including Basagaṇḍa, Māragauḍa, Masanagaṇḍa and Māragāmuṇḍa in the reign of the Hoysala king Nārasimhadēva. The record is dated Śaka year 1251 corresponding to Śukla and not Pramāthi as stated in the inscription.

On a second vīragal at the same place.

Size 4'—0"×2'—3".

Kannada language and characters.

First row.—

1.
2.
3. Chōla-rājya prati

Second row.—

4. shṭha Hoysala-pratāpa-chakravartti śrī vīra Nārasingadevar prithvī-
5. rājyaṃ geyyuttam ire Bayalahalliya gaḍi-
6. yali Mādagaṇḍa taṭṭi-
7. ridu vīramam geyḍu mangalam astu.

(Upper row completely effaced.)

Note.

This inscription records the death of Mādagaṇḍa in a fight for the boundary of the village Bayalahalli during the reign of the illustrious Hoysala-pratāpachakravartti Vīra Nārasingadēva—the establisher of the Chōla Kingdom.

At the village Gaudagere, in the same Hobli of Sâlagâme, on the 1st vîragal (Hassan Taluk No. 154 revised.)

1. namas tunga-śiraś-chumbi-chandra-châmarā-chârave || trailôkya-nagarâ-
2. rambha-mûla-stambhâya Sambhavê || svasti śrîman-mahâman-
3. daḷêśvaram Tribhuvanamalla Talekâḍu Kongu Nangali
4. Banavase N. nambavâḍi Hânungalu-gonḍa bhuja-bala vîra-
5. ganga pratâpa Hoysaṇa Nârasimhadêvaru Dôrasamudra-
6. da nelevîḍinalu suka-sankathâ-vinôḍadalu râjyam-geyyuttire kumâ (ra Ba) lâlû
7. Dêvanaviḍḍuradalu Vijaya-samvatsarada Vaiśākha babuḷa 5 Âdivâra Gauḍu-
8. gereya tuṟuḡala harivinalu bare tuṟuvam maguḷchi tuṟuvam maguḷchi
9. mânade balu-geytade ninda balavan âṭand aṟeyattî kâḍi kondam kali-
10. Vîrananodan igale kali Banka ūr-alivina tuṟuḡolalu mânade pari-
11. d eydikâḍi biddam bhôrene vimâna-achcharasiyar uydar anna kali Bankya-
12. Mâragavuḍanum âtana maga Muddayanum kalla nilisida mangala-ma-
13. hâ śrî śrî śrî.

Note.

Only a portion of this record was published in Hassan District Inscriptions (Vol. 5 of Epigraphia Carnatica). The inscription is now completely deciphered. It begins with the usual invocatory verse in praise of Sambhu and next records that on Sunday the 5th lunar day of the dark half of Vaiśākha in the year Vijaya during the reign of the Hoysala king Nârasimhadêva (II) at Dôrasamudra, the prince Ballâladeva rebelled against his father and during this insurrection, when the cattle of the village Gavudugere were being carried off, two warriors Vîraṇa and Banka fought and died and that a vîragal was set up in their memory by Mâragauḍa and his son Muddaya.

56.

At the same place, on a second vîragal.

Size 3'—6"×2'—6".

First row.—

1. namas tunga-śiraś-chumbi-chandra-châmarā-châravê | trailôkya-nagarâ-
2. rambha-mûla-stambhâya Sambhavê svasti śrîman-mahâ- maṇḍaḷêśvaram Yâ-
3. dava-kuḷambara-dvimaṇi sammyakta-chûḍâmaṇi malerâjarâja mala-
4. paroluḡaṇḍa kadana-prachanḍan êkāṅgavîran asahâyasûra.

Second row.—

5. giridurggamalla chalad-anka-Râma nissanka-pratâpa-chakravartti poysala śrî
6. vîra Nârasimhadêvarasaru Dôrasamudradalu prithvîrâjyam geuttam ire Saka-variśa
7. da 1179 ñeya Kâlayukta-samvatsarada Mârggasira bahu panchamî Budhavâ-
8. radandu Gavudagereya Muddagâvuḍana maga Bomragauḍa Gaduballiyim
9. barutirppâga sangrâmadalli Gurama . rechhalu kâḍi para-balavan iridu-

Third row.—(Buried in the earth.)

Note.

This inscription records the death in a battle near the village Gaduballi of Bomragauḍa, son of Muddagauḍa of the village Gaudagere during the reign of the Hoysala king Nârasimhadêva at Dôrasamudra. The record is dated Wednesday the 5th lunar day of the dark half of Mârgasira in the year Kâlayukti, Śaka 1179. According to Svamikannu Pille's Tables Śaka 1179 corresponds to the year Pingala and the next year Śaka 1180 is Kâlayukta. Even with Kâlayukta, the week day is wrong; for the 5th lunar day of the dark half of Mârggasira is Tuesday 17th December of A. D. 1258 but not Wednesday as stated in the inscription. Such errors may be due to the engraving of the inscription long after the event.

On a viragal at the entrance of the village Kal'ahalli, a hamlet of Kalatammanna-halli in the same Hobli of Sâlagâme.

Size 2'—6"×3'—6".

Kannada language and characters.

1. svasti śrī Badiraya Diṭṭama-
2. gāmuṇḍana maga Ramayara-vali-
3. ya Rankiyanna turuḡolalu
4. satta Nāḍaṇṇana magaḷu Bidiyaka
5. nīṛisidaḷu

Note.

This inscription is engraved on the back of a viragal on the obverse of which only figures of warriors are engraved. It records the death of Ramayaravaliya Rankiyanna son of Badiraya Diṭṭimagāmuṇḍa in rescuing cattle and the setting up this viraga in memory thereof by Bidiyaka, daughter of Nāḍaṇṇa.

58.

KOLAR DISTRICT INSCRIPTIONS.

Bowringpet Taluk.

At the village Bêtamangala in the Hobali of Bêtamangala, on a stone set up by the side of a canal in a grove of *honge* trees in the tank bed.

Size 3'—6"×2'—3".

Kannaḍa language and characters.

1. Sâdhâraṇa-samvatsarada
2. Srâvaṇa su 1 Â śrîma-
3. n mahâ-sâmantâdhipati
4. Râmarâjapagaḷu
5. Muḷuvâyi-simeya-
6. n âḷuvalli Bayira . . nâya-
7. karu śrî Râmarâjapaga-
8. ḷa anumati inda Beṭṭa-
9. da Tirumala Dêvarige ko-
10. ṭṭa hola kha ḷidanu
11. keḷisidava tande-tâyige
12. tappidavaru śrî śrî śrî

Note.

This inscription records the gift of a plot of land with the sowing capacity of half a khaṇḍuga for the service of God Beṭṭada Tirumaladêvaru by Bayirapa Nâyaka with the permission of mahâsâmantâdhipati Râmarâjapa, ruler of Muḷuvâyi-sime. The record is dated Sunday the 1st lunar day of the bright half of Srâvaṇa in the year Sâdhâraṇa. The usual imprecation concludes the grant. The date is not verifiable.

59.

At the village Guṭṭahalli in the same Hobli of Bêtamangala, on a rock on the hill Venkaṭaramaṇadêvara-bêṭṭa .

Size 4'—3"×2'—6".

Kannaḍa language and characters.

1. svasti śrîmatu saka-varsha 1596 Pramâ-
2. dîcha-samvatsara Vaiśâkha bahula || ya-
3. lli śrîmad akhilâṇḍa-kôṭi-bramhâṇḍa-
4. nâyakan-âda Śrî Venkaṭaramaṇa-svâ-
5. miyavara prîtyarthavâgi sunkada Tippa-
6. yyanu mâḷisida sôpâna sêve man-
7. gaḷa mahâ śrî śrî śrî

Note.

This records the construction of a flight of steps by Tippayya, an officer of customs, as a mark of his devotion to God Venkaṭaramaṇasvâmi, on the 11th lunar day of the dark half of Vaiśâkha in the year Pramâdîcha, Saka 1596.

The year Saka 1596 is Ânanda and not Pramâdîcha. Besides the date is not verifiable.

At the village Dodda Bomménahalli in the same Hobli, on a boulder in the land
Survey Number 10.

Size 4'-0" x 2'-0".

Kannada language and characters.

1. śrī Krôdhana-samvatsarada Pushya ba 5 lu śrīmatu Bomma-
2. nahalliya Bayapagavuda Râjana maga Chennapagavudage
3. nettaru-godage kottadu grâmakâgi kâdi-hôgalâgi avanige yikûla
4. mânyada hola kha $\frac{1}{4}$ gade kha $\frac{1}{4}$ akshârada lû ayigûla ho-
5. la ayidu kolaga gadeyanu nettaru-kodage mânyavâgi ko-
6. taru yidake ârobaru aliyal âgadu Gangeya ta-
7. diya kapileya konda pâpadali hôharu

Note.

This inscription records the gift of two plots of dry and wet lands each with the sowing capacity of 5 kolagas as *nettārugodāge* (gift for service in war) to Chennapagauda, son of Rāja for his glorious death in a battle in defence of a village. The grant was made by the illustrious Bayapagauda, chief of Bommanabelli. The usual imprecatory sentences are found at the end of the grant. The record is dated the 5th lunar day of the dark half of Pushya in the year Krôdhana.

At the same village Doḍḍa Bommênahalli, on a stone set up near a Banyan Tree.

Size 4'-0" x 2'-0".

Kannada language and characters.

1. śubham astu svasti śrī vi-
2. jayābhyudaya Śalivā-
3. hana-śaka varishanga-
4. ṛ 1458 neya Durmmu-
5. khi-samvatsarada Chaitra-kṛishṇa-pa-
6. ksha Karagada-amāvāse . . .
7. śrīmanu mahārājā-
8. dhirāja rāja-paramēśvara rā-
9. ja-mārtāṇḍa śrī vīra Na (ra)-
10. sapa-oḍeyara kālādalu śrī-
11. ma Chennēdēvara taḷigeya ni-
12. mitta gaḍaru pālista
13.
14.
15. grāmada gaḍa-prajegaḷu naḍasi-
16. koṇḍu yidaḷe
17. bandareyu pālisi
18.

(The rest is effaced.)

Note.

This inscription seems to record the gift of some land for service of God Chennedēva by some gauda in the reign of Vīra Narasappa Voḍeya (with titles), king of Vijayanagar ?) The date of the grant is stated to be the new moon day called Karagada Amāvāsya in the month Chaitra of the year Durmukhi, 1458 of Śalivāhana era. This date corresponds to April 20 of A. D. 1536 but cannot be verified. The grant ends with the usual imprecation.

67.

At the same village Doḍḍa Bommênahalli, on a stone set up in a land.

Size 2'—6"×1'—6".

Kannāḍa language and characters.

1. śrīmatu Plavanga-samvatsarada
2. Chaitra-suddha-dvāda-
3. siyalu taḷavāranu
4. Chennayadēvarige bi-
5. ṭṭa hola kha ¼ i dha-
6. rmava ārobarū a-
7. liyalā

Note.

This inscription records the gift of a plot of dry land with the sowing capacity of ¼ khaṇḍuga for the service of God Chennayadēvaru by the village watchman. The grant is dated the 12th lunar day of the bright half of Chaitra in the year Plavanga. The date is not verifiable.

68.

At the village Sātanahalli in the same Hobli, on a boulder in a grove.

Size 5'—0"×3'—0".

Kannāḍa language and characters.

1. Gaṇādhipatayê namah
2. Sādhāraṇa-samvatsarada Vayisāka ba 5 lu śrīmatu
3. Chennapanāyakara nirūpadalu Śikallu-
4. gavuḍugaḷu gōvu pasugaḷa pālpa dharmake
5. i bayalanu biṭṭukoṭṭaru yidake
6. ārobaru tapidavaru taṇma tātige tapi-
7. davaru endu jana . . voppitada sāsāna śrī.

Note.

This inscription records the grant of a plot of land for the grazing of cattle by the gaḍas of the village Śikal under the orders of the illustrious chief Chennapa Nāyaka. The record is dated the 5th lunar day of the dark half of the month Vaiśākha in the year Sādhāraṇa. The date is not verifiable. The grant ends with the usual imprecations.

69.

In a deserted village called Koṭṭuru in the Hobali of Chintāmaṇi, on a stone set up in the pasture land.

Size 6'—0"×6'—0".

Kannāḍa language and characters.

1. śrīmatu Kālayukti sam-
2. Kārtika ba 30 lu śrī ma-
3. hārājādhirāja rāja-pa-
4. ramēśvara Dēvarāyamahā-
5. rāyara rājayadalu śrīma-
6. n-mahān aṇḍalēśvara Virupayyavo-
7. deyara nirūpadalu śrīma-
8. tu Kāmapanāyakanu śrīma-
9. d akhilāṇḍa-kōṭi-brahmāṇḍa-nāya-
10. ka Ālambavāḍi Tiruvengalanā-
11. tha-dēvarige Kōṭṭura kereya
12. keḷage gadde khaṇḍuga!

(6 lines effaced.)

13. āgumādikoṇḍu sukhadali
14. tamma makka māmakkalu
15. anubhaviṣi dēvatārādhaneya .
16. naḍi dendu nāvu
17. namma sarvara anumatyadinda
18. baradukoṭṭa silā-śāsāna
19. sa-dattam para-dattam vā yō harēta
20. vasundharā shashṭi-varsha-sahasrāṇi vi-
21. shṭhā krimih.

Note.

This inscription is of the reign of the Vijayanagar king Dēvarāya and records the gift of a plot of wet land below the tank at the village Kottūru for the service of God Tiruvengalanātha of Ālambavāḍi (now called Ālambāḍi) by Kāmapa Nāyaka under the orders of the illustrious mahāmaṇḍalēśvara Virūpayya Voḍeyar. The record is dated 30th lunar day of the dark half of Kārtika in the year Kālayukti. The date is not verifiable. The grant ends with the usual imprecations.

70.

At the village Ālamgiri in the Hobali of Chintāmaṇi, on the left basement of the tower over the ornamental doorway of the temple of God Venkaṭaramaṇa.

Size 5'—0" × 5'—0".

Kannada language and characters.

1. Hēmaḷambi-samvatsarada śrāvaṇa ba 5 lu
2. śrīmatu Chinnāṇanāyakaru
3. mutuvāḷiya dharma koḷa bēḍā endu
4. hākida śāsanaḍa vivara
5. ī Kayivarada gaḍiya Mālahāḷa-
6. sīme Ālambagiri dēvastā-
7. nakke sahā mane-maneya sunkava
8. sēruvudendu hākisida dharma-śāsana
9. ī-dharma-kāryake tappidare pitru-pi-
10. tāmahāḍigala vadhisida
11. pāpadali hōharu kapile-konda pā-
12. padali hōharu.

Note.

This inscription records the grant of the right to collect house taxes for the service of God in the temple at Ālambagiri in Mālahāḷa-sīme in the district of Kaivara, made by the illustrious Chinnāṇa Nāyaka. The usual imprecations are found at the end. The grant is dated the 5th lunar day of the dark half of Śrāvaṇa in the year Hēvilambi. The date cannot be verified. The sentence *mutuvāḷiya dharma koḷa bēḍa* in line 3 seems to mean that no one should misappropriate the charity made for meeting the expenses of the temple.

61.

At the same place, (Ālamgiri) on an inscription to the south of the temple.

Kannada language and characters.

1. śubham astu svasti śrī vijayābhyuda (ya) Śālavāhana-śaka varsha 1445 neya
Vishu-samvatsarada Mārgaśira śuddha -15 vāra
. punya-kāladalu śrī-
2. man mahārājādhirāja rājaparamēśvara ari-rāya-vibhāḍa bhāshege-tappuva-
rāyara-gaṇḍa śrī-vīrapratāpa śrī Kṛishṇadēvamahārāya
3. Ili Chinnapanāyakaru Timmapanāyakarige punyalōka-
v āgabēkendu śrīmad-akhilāṇḍa-kōṭi-brahmaṇḍa-nāyaka śrī-Tiruvengala .
.

4. naivēdyakendu koṭṭa bhūmiya vivara Kayivarada
ge saluva Kōṭṭura bayalalu
5. hola khaṇḍuga ā Chinna kereya kelage gadde khaṇḍuga dina vonda-
kke yalu
6. Doddā Chinnapanāyakaṛu Kauśika Viśvāmītra-gōtra Āpastamba-sūtrada
Yajus-śākheya Dēva-guru-pāḍakke
7. dharmavāgabēkendu samarpisida
8. oḷagaṇa nidhi nikshēpa jala pāshāṇa akshīṇi āgāmi
siddha-sāddhya-gaḷ emba ashta-bhōga-tēja-svā
(Here 3 lines are illegible.)
9. pālanam para-dattāpahārēṇa sva-dattan nishphalam bhavēt.

Note.

This inscription records the gift of some plots of dry and wet land in the villages Kotūr and Chinna made by Doddachinnapa Nāyaka, a feudatory of the Vijayanagar king Kṛishṇarāya to a Brahman named Dēvaguru (?) of Kauśika Viśvāmītra-gōtra and Āpastamba-sūtra for the spiritual welfare of Timmapa Nāyaka and for the purpose of daily offering to god Tiruvengalaśvāmi.

The grant is dated the 15th lunar day of the bright half of Mārgaśira in the year Vishu, Śaka 1445. The year corresponding to Śaka 1445 is Svabhānu but not Vishu as stated in the inscription.

The records ends with the usual imprecations.

72.

At the village Ganjūru in the Hobali of Chintāmaṇi, on a stone lying below the tank.

Kannaḍa language and characters.

Front.—

1. svasti śrī śakābdangala 1307 sandu naḍeva Krô-
2. dhana-samvatsara Āshāḍha su 10 Ā śrīman mahāmaṇḍalēśvara a-
3. ri-rāya-vibhāḍa bhāshege-tappuva-rāyara-gaṇḍa chatuṣ-samu-
4. drādhipati śrī vīra Harihararāyana kumāra Bukkaṇṇavo-
5. ḍeyaru ātana pradhāna Sōvarsavoḍeyaru Muḷuvāgilali
6. prithvī-rājyava māḍuva kālādalli Ganjiyūra hiriya-
7. ṇe voḍedu bairage gōpāḍa (?) hindana māḍugaḷa hūḷisi
8. yērige vottāg-irabēkendu hūṇsida baḷi bhūmi.

Note.

This inscription seems to record the breach and consequent repairs of the tank in Ganjiyūr during the rule at Muḷuvāgil of Sōvarasa Oḍeya, minister of the Vijayanagar prince, Bukkaṇṇa Voḍeyar II. The date of the grant is Sunday the 10th lunar day of the bright half of Āshāḍha in the year Krôdhana, Śaka 1307 corresponding to Sunday 18th June of A. D. 1385. The record is incomplete as some lines inscribed on the back of the stone cannot be made out. It may be also added that the king of Vijayanagar at the time of the grant was Harihara II father of Bukka II as stated in the grant.

73.

At the same village Ganjūr, on the basement of the Sômēśvara temple in the tank bund.

Size 11'—0"×1'—9".

Kannaḍa language and characters.

1. svasti śrī śakābdangala 1307 sandu naḍeva Krôdhana-samvatsarada Māgha
su 8 Sōmavāra pūrbbadali Chōḷarāyana kālādali Chōḷēśvaradēvara
pradiṣṭe nindu dēvālya-
2. vu māḍadē vuḷididda dēvālyada kelasa vuḷiyabāradendu ī dharmavanu prati-
pālisi uddharisabēkendu Īśvara-bhaktiyindalu Chōḷēśvara-dēvara kṛipe-
yindalu chatuṣ-samudrādhipati śrī

3. Vira Harihararāya prithvī-rājyava māduva kālādalli Murugamaleya nāḍa-prabhu Gañjiyūra Nāchagavuḍanu Chōlēsvaradēvara dēvāya māḍiai keṛeya kaṭṭisi dēvarige
4. kshêtravanu koṭṭa Chōlēsvaradēvara śrī-kāryakke koṭṭu gaḍde ayidu khaṇḍuga holanu ir-kkaṇḍuga i dharmmakke tappilavarige hēḷidava tilā arddham arddham arddham pakshanti (?) yō narah sha-
5. shtī-varusha-sahasrāṇi viśṭāyām jāyatē krimih idake aḍḍa hēḷidali gāḷkara (?) ishṭu dharmmake āvanobbanu para-pakshavāgi tappi naḍeda (ma) (naḍeda) manushyanu ārobba
6. ru sāvira-varsha-pariyanta (the rest is hidden by the building)

Note.

This inscription records the completion of the construction of the temple of god Chōlēsvara, said to have been begun in the time of the Chōla kings and the grant of some lands for the service of the god and the construction of a tank by Nāchagauḍa of Gañjiyūr, the chief of Murugamale-nāḍ in the reign of King Harihararāya of Vijayanagar.

The grant is dated Monday 8th lunar day of the bright fortnight of Māgha in the year Krōdhana, Śaka 1307 corresponding to Monday 8th January of A. D. 1386. The record ends with the usual imprecatory sentences.

74.

At the same village (Ganjūru), on a stone set up near the Railway line to the north-east.

Size 5'—0"×3'—6".

Kannada language and characters.

1. svasti śrīmatu
2. śakābda 1297 mēge saluva Ānanda-saṃva-
3. tsarada Pushya ba 15 (ṭu śrīman mahā-
4. (mahā) maṇḍalēsvara ari-rāya-vibhāda bhāshhege-
5. tappuva-rāyara-gaṇḍa śrīmatu Bukkaṇṇaode-
6. yara kumāra śrī vira Kampanṇaodeyaru
7. prithvī-rājyam gaiyivuttidali śrīmatu Kampanṇa-
8. voḍeyarige dharmav-āgabēkendu Vīrappavoḍeyaru mū-
9. lasthānadadēvarige Hiriya Gañjūra
10. maneya sunkavanu biṭṭarāgi ā vūra gavuvḍaru
11. nāḍaprabhu

(The next 2 lines are effaced.)

Note.

f This inscription belongs to the reign of Kempaṇṇa Odeyar, son of the Vijayanagar king, Bukkaṇṇa Voḍeyar, I. It records the gift of house-tax at the village Hiriya Gañjūr for the service of some god by Vīrappa Voḍeyar for the prosperity of Vira Kampanṇa odeyar, son of the illustrious mahāmaṇḍalēsvara, Bukkaṇṇa Voḍeyar. The grant is dated Monday, 15th lunar day of the dark half of Pushya in the year Ānanda, śaka 1297. But śaka 1297 corresponds to Rākshasa but not, Ānanda. Ānanda, is śaka 1296.

75.

At the same village Gañjūr, on a stone set up near a well to the east.

Size 4'—6"×3'—6".

Kannada language and characters.

1. Jaya-saṃvatsarada Āsva-
2. yuja ba 10 śrīmatu Pōchaya-
3. gaḷa makkalu Doḍḍannagaḷu
4. Mēḷaṇa Gañjūra Haḍapada Ya-
5. llaḷagaḷige sarvamānyavāgi
6. koṭṭa hola kha ½ hiriya
7. keṛeya keḷage gaḍde kha ½ an-
8. tu kha 1 bhūmiyanu koṭṭu ā-
9. bhūmiyalli kalu naṭṭu koṭṭaru

10. idanu ā vūra nāyaka Bayirāṇa-nāyaka-
11. ra . . . yinda anubhavisi . . .
12. baruvudu ā Gāliya-
13. kereya nādagavudugala vapita .
14. mangalam śrī śrī śrī.

Note.

This inscription records the grant of a plot of land free from taxes to Haḍapada (bearer of the bag containing betel leaves, etc.) Yallapa by the illustrious Doddanna, son of Pōchaya, with the consent of Bayiraṇa Nāyaka, head of the village and of the *nāḍ gaudas* of Gāliyakere.

76.

At the village Handigere, in the same Hobali, on a stone set up near the sluice of the tank.

Size 4'-0" \times 3'-6".

Kannada characters and language.

1. Sivana karuṇā-kaṭākshavē gati
2. nagarārāmbha-mûlastambhâ-
3. ya Sayambhuvē svasti mahārājādhira-
4. ja rājaparamēśvara śrī vīra Sadāśiva
5. rājyava māḍuvalli Kaivaranāḍa
6. Timmapanāyakaru
7. reya Vīrapanāyakarige
8. Dēvara naḍavantāgi Baṃmasamudrada
9. kereya keḷage naṃma svā mariyāḍeya
10. prāku namage godagiyāgi banda
11. ttarāyanam
12. prāku Hale Ananta
13. puṇyavāgabēkendu
14. Handigereya samasta
15. naḍasikoṇḍu āchandrārka
16. achchukaṭṭu
17. yolaḡaṇa bhūmi nimage
18. samudrada kereya nimage dānavā-
19. niṃma putra pautra pāraṃpa
20. sukhadinda anubhavisūdu endu
21. Sūdra-jāti
22. hatyava māḍidavaru
23.

Note.

This inscription is very fragmentary and seems to record the grant of some land below the Bammāsamudra tank at the village Handigere to Vīrapa Nāyaka by Timmapa Nāyaka of Kaivara-nāḍ during the reign of Sadāśīvarāya, King of Vijayanagar.

77

At the village Daṇḍupālya in the same Hobāli, on a stone lying in a grove of honge trees.

Kannāḍa language and characters.

- | | | | | | | | | | |
|----|----------------|---------------|-------|--------|--------------------------------|---|---|---|---|
| 1. | mahārājādirāja | . | . | . | . | . | . | . | . |
| 2. | . | . | . | . | Rāmadēva-mahārāya | . | . | . | . |
| 3. | . | . | . | . | Muragamallanāda prabhu | . | . | . | . |
| 4. | . | . | . | . | yūra Kammana-gavudanu | . | . | . | . |
| 5. | . | . | . | . | svara-dēvāyada kelasava māḍida | . | . | . | . |
| 6. | . | . | . | . | bôjage mānyavāgi koṭṭa | . | . | . | . |
| 7. | hola | $\frac{1}{2}$ | hattu | koḷaga | bhūmi | . | . | . | . |
| 8. | . | . | . | . | sukhadinda anubha | . | . | . | . |

9. prati hêlidava
 10. hôharu svara śrī

Note.

The top portion of this inscription and several letters in the beginning and end of each line are effaced. The inscription seems to record the gift of a plot of land with the sowing capacity of 10 kolagas to . . . bôja for work in connection with the temple of Íśvara by Kammanagauḍa, chief of Muragamallanāḍ in the reign of Rāmadēva-mahārāya, King of Vijayanagar.

78.

At the village Kāgati, in the same Hobali of Chintāmaṇi, on a stone set up behind the choultry.

Telugu language and characters.

1. î dharma-vana-
2. mu Íśvarārpa-
3. namuganaka
4. yi vana-vṛiksha-
5. mulanu yevaru
6. cheḍipinānu Kā-
7. śilô gô-hatya
8. chêsīnavāru

Note.

This inscription records that a grove of trees was planted by some one with devotion to God and ends with the usual imprecation.

79.

At the same village Kāgati, in the same Hobali, on a stone set up in the field of Chintapalli Saṇṇappa.

Size 3'—6"×1'—6".

Kannāḍa language and characters.

1. śrī Prabhava-samva-
2. tsarada Āshāḍha su 11
3. śrīmatu chatuṣ-samudrā-
4. dhipati Dēvarāya ma-
5. hārāyaru rājyavanā-
6.
7.
8. dēvara archane modalāda
9. śrīkāryake Āvatiya
10. Nārapagavuḍaru tamma tan-
11. de gaḍarige
12. lōkavāgabēkendu
13. oḍeyaru pālista
14. yolagaṇa Kākati
15. hola kham ½ Kāka
16. prajegaḷa anumatiyinda
17. salisuvaru
18. śubham astu

Note.

This inscription records the grant of a plot of land with the sowing capacity of ½ khaṇḍuga at the village Kākati for the service of god by Nārapagavūḍa of Āvati for the merit of his father in the reign of Dēvarāya, king of Vijayanagar. The grant is dated 11th lunar day of the bright half of Āshāḍha in the year Prabhava. The gift of land is stated to have been made with the consent of the inhabitants of the village Kākati.

At the same village (Kāgati), on a stone in the tank weir.

Kannaḍa language and characters.

(Front.)

1. śrīmatu Kālayau-
2. dha-samvatsarada
3. Vaiśākha ba 15 Ma-
4. galavāra Hari-
5. yappa-oḍeya-
6. ru prithvī-rājyavan ā-
7. juvali Kākatiya
8. Bairanāyakana

(Back.)

9. Nāyanṇanu
10. Rāmasamudrakko

11. tumbanu yikki-
12. sidaru Kāgati-
13. ya Āvati Chora-
14. mōjana maga Nā-
15. rōjanu mara-ka-
16. buna-kelasake
17. vrittikāraru
18. yidara tumba mā-
19. didavaru yivarige
20. 5 koḷaga gadde mā-
21. nya saluvudu

Note.

This inscription records the construction of a sluice to the tank Rāmasamudra by Nārōja, son of Āvati Choramōja of Kāgati under the orders of Nāyanṇa, son of Bhaira Nāyaka of Kākati during the reign of Hariyappa Oḍeyar, king of Vijayanagar. It further records the grant of a plot of wet land with the sowing capacity of 5 koḷagas free from taxes to the said Nārōja for having worked at the construction of the sluice.

The record is dated Tuesday the 15th lunar day of the dark half of Vaiśākha in the year Kālayukta. The date is not verifiable. The usual imprecatory sentences are not found in this grant. The name of the village is written both as Kākati and Kāgati in this inscription.

81.

At the village Bōḍanamari in the Hobali of Ambājidurga on a stone set up near a ruined temple.

Kannaḍa language and characters.

1. svasti śrī jayā ābhyudaya Śālivāhana śaka
2. varuṣam 1133 (?) neya
3. Jaya-samvatsarada Māgha ba 5 lu
4. śrīmatu Mādeyanāyaka
5. Nārasimhadēvana
6. appaneyin atulamāna
7. Gavurapa. vūrapra-
8. Sōmanāthan-ālayavan ettisi
9. śrī śrī śrī

Note.

This inscription is very incomplete, several letters having disappeared in each line. It seems to record the erection of the temple of God Sōmanātha in the village by the inhabitants under the orders of Mādeya Nāyaka in the reign of Hoysala (?) king Nārasimha-dēva. The record is dated the 5th lunar day of the dark half of Māgha in the year Jaya, Śaka 1133(?). It is not verifiable.

82.

At the village Husēnapura, in the Hobali of Ambājidurgga, on a rock at the foot of the hill.

Kannaḍa language and characters.

1. śvasti Śādhāraṇa-samtsarada
2. Chayitra sukla-pakṣhāda
3. pañchamiyalu Bettṭada
4. Sōmadēvara sēvege
5. Rangapagaḍaru mā-
6. nyavāgi biṭṭa hola ½

7. idake taḍe-māḍidavaru
8. jāṭige horagu

Note.

This records the gift of a plot of land for the service of God Beṭṭaḍa Sōmēdēvaru by Rangapagaḍa. It is dated the 5th lunar day of the bright half of Chaitra in the year Sādhāraṇa. The record ends with the imprecation that those who violate this grant will be expelled from their community.

83.

Kolar Taluk.

At the village Harābi Kottanūr in the Hobali of Kōlār, on a boulder near a tamarind tree on the hill.

Size 5'—6"×3'—6".

Kannada language and characters.

1. svasti jayābhyudaya Sārvari-samvatsara-
2. dalu śrīmatu Rāmappayagaḷu Muḷu-
3. vāyanāḍa pārupatyava māḍuvalli
4. Maḍura grāmada mahājanagaḷa
5. voḷagāda samasta vūra vokkaligaru
6. mane vondake i honnu koṭṭu Śrī-
7. Sālēśvara-dēvara nandādīpava
8. naḍasuvāru i dharmake ārobaru
9. tappabāradu yendu barasida sā-
10. sana mangala mahā śrī śrī śrī

Note.

This inscription records the gift of one honnu per house by all the Vokkaliga inhabitants of the village Maḍḍūr for the service of offering perpetual light to god Sālēśvara in Sārvari during the administration of Muḷuvāy nāḍ by Rāmappaya.

84.

At the same village Harābi Kottanūr, on a stone now removed and set up near the village entrance.

Size 3'—6"×2'—0".

Kannada language and characters.

1. śrī Rudhirōḍgāri-samvatsa-
2. rada Kārtika śudha 7 Budha-
3. vāradalu Śira-grāmad asēsha-
4. nāyakatanada Kōlā-
5. laḍēśada Arābi
6. lupāda-grāmavanu Gaḍādhara-
7. Dāmōdara dēvara prītyartha
8.
9. grāmad asēsha-
10. janaru naḍasuvāru idake tapida-
11. varu tāyige tapidavaru mangala
12. Sivanē gati Nārāyaṇanē gati.

Note.

This records the gift of the village Arābi lupāda in Kōlāla country for the service of God Gaḍādhara- Dāmōdaradēvaru on Wednesday the 7th lunar day of the bright half of Kārtika in the year Rudhirōḍgāri by the inhabitants of Śira.

Mahur Taluk.

Copy of Janzālippalli grant of Kṛishṇarāja Voḍeyar III dated Saka 1752 in the possession of the Jōḍidār of Tēkal in the Hobali of Tēkal.

1. namaṣ tunga-śiraś-chumbhi-chandra-chāmara-chāravê trailōkya-naga-
2. rārambha-mūla-stambhāya Sambhavê || Harêr līlā-Varāhasya
3. daṁṣhtrā-daṇḍaḥ sa pātu vah ! Hēmādri-kalaśa yatra dhātrī
4. chhatra-śriyaṁ dadhau || svasti śrī vijayā-bhyudaya Śālī-
5. vāhana śaka varuṣa 1752 sanda vartamāna Vikṛiti-nāma-
6. samvatsarada Śrāvana ba 5 Sōmavāradalu Ātrēyasagō-
7. tra Āśvalāyana-sūtra Rik-śākhānuvartigalāda Yim-
8. maḍi Kṛishṇa Rājavoḍeyaravara putrarāda Chāmarāja-
9. voḍeyaravara putrarāda śrīmat samasta-bhūmaṇḍala-
10. maṇḍanāyamāna-nikhila-dēśavatamsa Karnātaka-
11. janapada-saṁpad-adhiṣṭhānabhūta śrīman Mahīśūra-ma-
12. hā-saṁsthāna-madhya-dēdīpyamāna avikala-kalānidhi-
13. kula-kramāgata Rājakṣhitipāla-pramukha-nikhila-rā-
14. jāthirāja-mahārāja-chakravarti-maṇḍalānubhūta-
15. -divya-ratna-simhāsanārūḍha śrīmad-rājādhirāja
16. rājaparamēśvara prauḍhapratāpāpratima-vīra-narapati
17. birudentenbaragaṇḍa lōkaikavīra Yaḍukula-
18. payaḥ-pārāvāra-kalānidhi Śankha-Chakrāṅkuśa-Kuṭhāra-
19. makara-matsya-Śarabha-Sālva-Gaṇḍabhērūṇḍa dharanīvarā-
20. ha Hanumaḍ-Garuḍa-kaṇṭhīravādyanēka-biruda-bhūṣhita
21. śrīman-Mahīśūra-śrī-Kṛishṇa-Rāja-voḍeyaravaru
22. rājyavan ālūvallu avara appaneyinda pradhāna
23. Chikka Timmayya Chikka Lingayya-navaru rājara
24. prītige pātrarāda nityānnadāna-vīsuddharāda
25. śrī Sītārāmabhaṭṭara putrarāda Ahōbala-
26. bhaṭṭarige i Vikṛiti-samvatsarad-ārabhya i Jangā-
27. lippalli yemba grāmavannu nirupādhika-sarva-
28. mānyavāgi koḍisidhēve yāda kārāṇa i grā-
29. mavannu nirupādhika-sarvamānyavāgi naḍa-
30. sikoṇḍu baruvante Sarvādhikāri Lin-
31. ganna amīlarige appaṇe koḍisidēvey āda-
32. kārāṇa nīvu i grāmavannu putra-pautra-pāram-
33. paryavāgi nityānnadāna māḍikoṇḍu rāja-
34. śrēyah-prārthaneyinda anubhavisikoṇḍu ba-
35. ruvaḍu āḍiṭya-chandrāv anilōnalaś-cha dyaur bhū-
36. mir āpō hridayaṁ yamaś cha l ahaś cha rātrīś cha
37. ubhē cha sandhyē dharmaś cha jānāti narāsyā vṛittam || sva-
38. dattā dviguṇaṁ puṇyaṁ para-dattānupālanaṁ
39. para-dattāpahārēṇa sva-dattam nishphalaṁ bhavēt ||
40. sva-dattā putrikā dhātrī pitri-dattā sahōdarī ||
41. anya-dattā svayam mātā dattam bhūmiṁ parityajēt ||
42. śrī śrī śrī śrī Kṛishṇa

Note.

This is said to be a copy of a copper plate grant of Kṛishṇarāja Voḍeyar III. The grant begins with the usual verses in praise of Sambhu and Varāha. Under the orders of Kṛishṇarāja Voḍeyar, King of Mahīśūr, (with titles), son of Chāmarāja Voḍeyar, and grandson of Inmadi Kṛishṇarāja Voḍeyar of Ātrēyasa-gōtra, Āśvalāyana-sūtra and Rikśākhā, his pradhāna Chikkatimmayya Chikkalingayya made a gift of the village Jangālappalli as perpetual sarvamānya grant to Ahōbalabhaṭṭa, son of Sītārāmabhaṭṭa for feeding the poor daily and for praying for the welfare of the king.

The record is dated Monday 5th lunar day of the dark half of Śrāvana in the year Vikṛiti, Saka 1752 corresponding to Monday August 9 of A.D. 1830. The grant ends with the usual imprecatory stanzas and the signature of the king as Śrīkṛishṇa is also found at the bottom.

At the village Têkal, in the same Hobali of Têkal, on a rock near the grove of tamarind trees in the bed of the village tank.

Size 3'-0"×4'-0".

Kannaḍa language and characters.

1. Saumya-samvatsarada Pushya ba 12 lû
2. śrīman mahārājādhirāja rājaparamēśvara Śrī-
3. rangarāyaru rājyavan āluva kâlāḍalu śrīma-
4. tu Singapa-dēva dānnāyakaru śrīmad akhilāṇ-
5. ḍa-kōṭi-brahmāṇḍa-nāyaka śrī Varadarāja-
6. dēvara śrīkāryakke dīpārādhane
7. . . . tri-kālada pūje solage tuppa-
8. dante naḍesikoṇḍu nimitta Bayala-
9. kereya kelage hattu-koḷaga-bhūmiyannu
10. Jīyaralli dhārā-dattavāgi arpisidaru i-
11. dhammava tappade naḍasidavaru puṇyake bhājanuru keḍisi-
12. davaru narakak ilīvaru śrī śrī śrī.

Note.

This inscription records the gift of a plot of land with the sowing capacity of 10 koḷagas below the tank Bayalakere by Singapadānnāyaka during the reign of Śrīrangarāja, king of Vijayanagar, for the services of God Varadarāja including the daily offering of lights, worship of the god thrice a day, consumption of one solage of ghee (for the offering of food), etc. The record is dated 12th lunar day of the dark half of Pushya in the year Saumya. The usual imprecations conclude the grant. The date is not verifiable.

At the same place.

Size 3'-0"×4'-0".

Kannaḍa language and characters.

1. śrīr astu Savumya -samvatsarada Pushya ba 12 lû
2. śrīmad rājādhirāja rājaparamēśvara Śrī-
3. rangarāyaru prithvī-rājyavan āluva kâlāḍalu śrī-
4. matu Singa dēvadānnāyakaru śrīmad akhilāṇ-
5. ḍa-kōṭi-brahmāṇḍa-nāyaka śrī Varadarāja-
6. dēvara śrīkāryakk endu
7. Bayala-kereya kelage hattu koḷaga gadde
8. tamma mātā-pitrīgalige puṇya-lōkāvāptiyā-
9. gabēkendu Rāyara appaneyinda dhārā-dattavāgi
10. biṭṭaru i-dharmakke tapi naḍedavaru gōva konḍa
11. pāpadali hōharu śrī śrī śrī.

Note.

This records the gift of a plot of wet land with the sowing capacity of 10 koḷagas below the tank Bayalakere for the service of God Varadarāja by Singadēvadānnāyaka with the permission of the illustrious king Śrīrangarāja at Vijayanagar, for the merit of his parents. The record is dated the 12th lunar day of the dark half of Pushya in the year Saumya. It ends with the usual imprecation.

At the village Kommanahalli, in the same Hobali of Têkal, on a rock near the village.

1. śrīmatu Virōdhi-sam-
2. vatsaradalu Ananta-
3. seṭṭiyara maga Jayita-
4. seṭṭi kaṭṭisiddu dēvara
5. sēvārtha

Note.

This records the construction of some building for the service of some unknown god by Jayitasetti, son of Anantasetti, in the year Virôdhi.

89.

At the village Yānamēttalahalli in the Hobali of Tēkal, on a stone lying by the side of a canal on the road leading to the village Doḍḍanāyakanahalli.

Size 3'—0"×3'—6".

1. svasti Śiva-pādavē gati Manumata-
2. samvatsaradalu dēvālyavu biddu ke-
3. tṭu hōgiralāgi ā-vūra mahājana-
4. gaḷa anumatiyinda sva-hasta-para-hasta-
5. dinda honnanu gaḷisi dēvālayavanu
6. jirpōdthārava māḍila Chennapanāyaka

Note.

This records the restoration of some ruined temple by Chennapa Nāyaka with the money subscribed by himself and others with the approval of the mahājanas of the village in the year Manmatha.

90.

At the village Huḷadēnahalli in the same Hobali of Tēkal, on a piece of stone supporting a stone bench.

Size 2'—6"×1'—6".

Old Kannaḍa language and characters.

1. svasti śrī Nōḷambādiarasar
2. Gangaru-sāsiramuma āle Mo-
3. roppūrā gavunḍan Arakere-
4. huyi (lo) lu sattan Irappūra
5. tamuttirvvar

Note.

This inscription records the death of one Moroppūragāvunḍan in a battle at Arakere during the rule of Nōḷambādi Arasar, probably same as Nōḷambādhirāja (918-929), over the province called Ganga Six Thousand. The rest of the inscription is worn out.

91.

At the same village Huḷadēnahalli, on a stone lying in the middle of the village.

Size 3'—0"×2'—6".

Old Kannaḍa language and characters.

1. paramēśvara prithivī-rāyya
2. rasārapura vūravelliya
3. yolkatti kiḷagana kere
4. Nandiyadigaḷ paḍedar ātāda
5. ru sākshi Sīḍilavaḍu toṛede
6. pālu aruḷa kereya keḷaga
7. na dese ēlu mane tāra idake sâ
8. vattaru Tēkalnāḍa elpattāru da

Note.

This inscription is very fragmentary. A portion of the inscription stone is broken off and several letters have disappeared both at the top and the right side. It seems to record the gift of some plots of dry and wet land and some house sites to a Jaina guru Nandiyadigaḷ in the presence of the Seventy-six of the province of Tēkal-nāḍ. The inscription abounds in errors.

Mulabagal Taluk.

At the village Marahêru, in the Hobali of Mulabâgal, on a pillar in the weir of the tank named Huchchêrikere.

Size 2'—3"×1'—2".

Old Kannaḍa language and characters.

1. svasti śrī Koṛiya-
2. ra magam Bāṇagā-
3. vundān kereya
4. bavariyam bāluvali (?)
5. rājam aruvattaidu-
6. ūrggam Bāṇagāvundāṅ ā
7. kereya bavari pariḇe-viṭṭar
8. idam tereḍoydar (?)
9. pala

Note.

Several letters in this inscription have become worn out and are not clear. The inscription seems to record that while one Bāṇagāmuṇḍa, son of Koṛiyar, was enjoying all the land below some tank (kereya-bavari ?), the king of the country (rājam) made a gift ? (pariḇeviṭṭar) of the land below the tank to be enjoyed by sixty-five villages along with Bāṇagāvundā. Then follows some imprecation which is not clear.

On a stone lying in a grove of date trees on the road from the village Yelavahalli to the village Pūjēnahalli in the Hobali of Mulabâgal.

Size 3'—6"×2'—3".

Kannaḍa language and characters.

1. svasti śrī vijayābda 1534
2. Parivīdhāvi-samvatsara Māga ba 30
3. puṇya-kāladalu śrīmatu rājā-
4. dhirāja śrī Dēvarāya-mahārā-
5. yara rājyadalu nāḍa-prabhu Chinnaparasarū
6. śrīmad akhilāṇḍa-kōṭi-brabmāṇḍa-nāyaka
7. sārvaḇhauma śrī Kōḷaṇḍarāmedēvarige ... tsava
8. pakshōtsava māsōtsava modalāḍa śubha-kāryagali [ge]
9. ī Rāmasamudrada kereyannu kaṭṭisi ā kereya
10. . . . bhūmiyanu sarvamānyavāgi biṭṭu koṭṭaru
11. ī dēvasvavanu apaharisidavaru gōva konda pāpa
12. sāmānyōyam dharma-sētur nriḇāṇāṁ kālē
13. bhavadbhūh sarvān ētān bhāvinah pārthivēndrān baū-
14. yō bhūyō yāchatē Rāmabhadrah śrīr astu.

Note.

This records the construction of the large tank called Rāmasamudra and the gift of all land below the tank free from taxes, by Chinnaparasa, *nāḍa-prabhu* (lord over a district) in the reign of Dēvarāya, king of Vijayanagar, for the services of God Kōḷaṇḍarāma. The inscription is dated 30th lunar day in the dark half of Māgha in the year Parivīdhāvi, Śaka 1534 corresponding to 9th February of A. D. 1613. The date is not verifiable. The king of Vijayanagar at this date was Venkaṭapatrāya and not Dēvarāya as stated in the grant.

The record ends with the usual imprecations.

At the same place, below the previous inscription.

1. Khara-samvatsarada Vayisākha śu 15 Budhavāradalu
2. śrīmatu Rāmappagaḷu śrīmad akhilāṇḍa-kōṭi-
3. brahmāṇḍa-nāyaka dēvatā-chakravartī śrī Kōḍaṇḍa Rā
4. manāthadēvarige dīpārādhaneṇḍu koṭṭadu
5. sarvamānya hola ½ hattu kolaga idanu naḍasi-
6. davaru punya-bhāgigaḷa aharu śrī śrī śrī.

Note.

This records the gift of a plot of dry land with the sowing capacity of 10 kolagas by the illustrious Rāmappa for the service of keeping a light before god Kōḍaṇḍarāmanātha. The grant is dated Wednesday the 15th lunar day of the bright half of Vaiśākha in the year Khara. The date is not verifiable. In the place of the imprecations usually found at the end of the grants we find at the close of this record a remark that those who maintain the grant will get merit.

On a boulder to the south-east of the village Irugamuttanapalli in the Hobali of Muḷabāgal.

Size 4'—6" × 3'—0".

Kannaḍa language and characters.

1. śubham astu
2. svasti śrī vijayābhyudaya Śālivāhana śaka
3. varuṣa 1616 Bhāva-samvatsarada Chaitra śu 15 lu
4. śrīmatu Muḷuvāya nāḍa prabhu Sankappagaḷu śrī-
5. matu Chikarāya Tammegauḍa appaṇeyalu
6. Tirmānāyakarige Muḷuvāya simeya gauḍata-
7. navanu koṭṭu prāku ā simeyaliruva sankatagaḷaṇi
8. paribarīsūḍenḍu Kummarakuṇṭe yemba grāmava-
9. nu i- gavuḍikige sarvamānyav āgi nāḍa janara anu-
10. iratadinda koṭṭaru idanu ārobbarū pratipālīsūdu
11. idake nāḍa janara voppita sva-dattād dviguṇam puṇyam
12. para-dattānupālana para-dattāpahārēṇa sva-dattam niṣphalam
13. bhavēt i sva-dattām para-dattām vā yō harēta vasundharām
14. shashṭhi-varsha-sahasrāṇi viśṭhāyām jāyātē krimiḥ i śrī-
15. r astu śubham astu śrī śrī śrī.

Note.

This records the grant of the office of gauḍa in Muḷuvāya-sime and the gift of the village Kummarakuṇṭe, free from taxes, as an emolument for conducting the said office, made to Timmayanāyaka by Sankappa, *nāḍu-prabhu* of Muḷuvāy District under the orders of the illustrious Chikarāya Tammegauḍa. The grant is recorded to have been made with the approval of the subjects of the *nāḍ*. The date of the grant is the 15th lunar day of the bright half of Chaitra in the year Bhāva, Śaka 1616. This corresponds to 30th March of A.D. 1694, but is not verifiable. The record ends with the usual imprecatory verses.

On a boulder in the village Śrīrangapura, in the same Hobali of Muḷabāgal.

Size 4'—0" × 2'—6".

Telugu language and characters.

1. śrīmatu Bahudhānya-samvatsaram
2. Chayitra sudha tādīya Budhavāra-
3. mandu śrīmatu rājamānyulaina
4. Śrīrangarāyalavāru Muḷu-

5. vāgila śrīmad Viṭhalēśvara-svāmi-
6. pādānaku samarpinebina nāri-
7. kēla-vanamu 30 vrikshamulu
8. i dharmam cheḍipinavāru tama
9. talli-taṇḍruluku drōham chē-
10. sinavāru Rangarāva śrī śrī ||

Note.

This inscription registers the gift of a coconut grove of thirty trees for the service of God Viṭhalēśvara by the illustrious king Śrīrangarāya on Wednesday 3rd lunar day of the bright half of Chaitra in the year Bahudhānya. The date is not verifiable. At the close of the grant are found the usual imprecation and the signature of the donor. It is probable that the donor Śrīrangarāya of this grant is the same as the king of Vijayanagar of that name.

97.

On a fragmentary stone lying in the field of Muniyappa to the north of Ambalikallu-betta in the Hobali of Mulabāgal.

Size 2'—3" × 2'—0".

Kannada language and characters.

1. śrīmatu Ārādhyā Viraṇṇavoḍeyara
2. makkaḷu Maragalla Lingaṇavoḍeyarige
3. nimma śīsa-makkaḷu kumāra Mādapoḍeyara
4. makkaḷu Saṃbhulingadēvaru vūra
5. koṭṭa hola ½ hattu koḷaga Bōva-
6. nakereya keḷage gadde ½ hattu koḷaga i
7. dharmake vūra mahājanuḡala voppita śrī
8. gurulingadēvarē gati śubham astu

Note.

This records the gift of a plot of wet land with the sowing capacity of 10 koḷagas below the tank Bōvanakere and also of a plot of dry land with the sowing capacity of 10 koḷagas to Lingaṇṇa Voḍeyar of Maragal, son of Ārādhyā Viraṇṇavoḍeyar with the approval of the *mahājanas*, made by Saṃbhulingadēvaru, son of Kumāra Mādapoḍeyar, disciple of the donee.

98.

On a stone set up in the boundary of the village Anahalli in the Hobali of Mulabāgal.

Size 5'—0' × 3'—6".

Kannada language and characters.

1. śrī śubham astu svasti śrī vijayābhyudaya Sālivāhama
2. śaka varusha 1474 neya Paridhāvi-saṃvatsarada Śravana 4u 15
3. Guruvāra sōmōparāga-punya-kāladalu Maravūra śrī Rā
4. medēvara amṛitapaḍi naivēdyake śrīman mahārājanānya
5. sarvādhikāri Kṛishṇapanāyakaṛu dayapālita Rāmasamudra grāma
6. idake voḷagāda nidhi nikshēpa kāḍārambha nīrārambha madakāla
7. sarva-svāmyavanu dēvara śrīkāryava naḍasuva dharmā
8. putra-pautra-pāramparyaavāgi sukhadinda anubhavisidu
9. dēvarige gaḍa mahājanangalu
10. bhaṭṭaru muntāgi ā Rāmēśvāradēvarige

(The rest is illegible.)

Note.

This records the gift of the village Rāmasamudra with all the rights of possession for the service of offering food to god Rāmēdēvaru of the village Maravūr by the illustrious *sarvādhikāri* Kṛishṇapanāyaka. The grant is dated Thursday the 15th lunar day of the bright half of Śravana, a day of lunar eclipse in the year Paridhāvi, Śaka 1474, corresponding to Thursday 4th August, A. D. 1552. According to Svamikannu Pille's Tables this day was a day of lunar eclipse. The closing portion of the inscription is illegible.

Copy of an inscription found in a manuscript book in the possession of the Jôdidâr of the village Mâdenahalli in the Hobali of Âvani.

Telugu language and characters.

1. svasti sri vijayâbhyudaya Śalivâhana-śakâbdambulu
2. 1633 agunēti Khara-nâma samvatsaram Āsvīja māsa pancha-
3. ni Bucchavâramandu śrīmatu rājādhirāja Chikkarāya
4. Tam-megauni appanachēta śrīmatu Rāyavenkatâppagâri
5. putralayina Rāyamunirāju- putralayina Sankaru-
6. rājugârū Yajus-śâkhâdhyâ ul aina Vâdhûlagôtram
7. śrī Narasambhattalavâri putralayina Annambhattulavâri
8. putralayina Sthalani Rāmājôyisalaku vrâyinchi
9. ichchina dâna-dharma-śâsana-kramam etlannanu mâ-vamśa-
10. sthalaku pûrvamununchi naçichē Timmanâyanacheru-
11. vu-kinû rājakâluvaku pûrvabhâgam undē p ndu-
12. mu bhûmini mâ pûrvikalaku sad-gati-prâptikigânu
13. sa-hiranyôdaka-dâna-dhârâ-pûrvakamugâ tri-karâna-
14. tri-vâhakamugâ ichchinâmu ganuka mîru putra-
15. putra-pâramparyamugâ anubhavistu-râvalan ani
16. vrâyinchi ichchina bhû-dâna-dharma-śâsanamu
17. Indrah prichchhati châpçâlîm kim idam paçhyatē tvayâ
18. āva -mâmsam surayâ siktam nî-kapâle chitâgninâ !
19. dēva-brâhmarâṇa-vrittinâm yē haranti narâdhamâh !!
20. tēshâm pâç'a-rajô-bhityâ charmanâchebhâditam mayâ
21. sva-dattâ dvigunam punyam paradattânupâlanam para-
22. dattâpahârēṇa sva-dattam nishphalam bhavēt dâna-pâlana-
23. yôr madhyē dâna-chhrēyônupâlanam dânat
24. svargam avâpnôti pâlânâd achyutam padam !!

Note.

This records the gift of a plot of land with the sowing capacity of 10 koḷagas below the tank Timmanâyanacheruvu to Rāmājôyis, son of Annambhatta and grandson of Narasambhatta of Yajus-śâkha and Vâdhûla-gôtra by Sankarurāju-gârū, son of Rāyamunirāju and grandson of Rāyavenkatâppagârū under the orders of the illustrious chief Chikkarāya Tammagauni. The record is dated Wednesday the 5th lunar day of the month of Āsvīja in the year Khara, Śaka 1633. Śaka 1633, coincides with the year Khara, A. D. 1711. It is not specified in the grant whether the lunar day given therein refers to bright or dark fortnight. Taking the bright fortnight of Āsvīyuja, in the year Śaka 1633, the date coincides with Friday, October 5 of 1711 A. D. and not with Wednesday as stated in the grant. Taking the dark fortnight of Āsvīyuja, the date coincides with Saturday, October 20 of A. D. 1711 and not with Wednesday as stated in the grant. The grant concludes with the usual imprecatory verses including the imaginary conversation between God Indra and a Châpçâl woman showing the heinousness of the sin of confiscating the gifts made to gods and Brahmins.

100.

At the village Mēlâgâni in the Hobali of Âvani, on a stone found in the garden of Hanunregarda.

Size 2'—3" × 3'—6".

Old Kannaḍa language and characters.

1. śrī Raṇâvalôka śrī Ka-
2. mbayyan Ganga-râjyan Tombartaru-sâsi-
3. ramum âle avarâ mahâ-sâmantar Viṭṭa-
4. pparasar Kovalâlanâdu Mûnûrum âle
5. avarâ perggade Gauda śrī Puli A-
6. gali Panneraḍum âle Pâlu-kôḍa kereyu.
7. aydonḍi kâdu pattonḍi prasâdam geydor
8. Gotṭereyar-ambalake koṭṭudu ay-dûmbu

9. kalani idân alidon pan ha-mahâ-pâtakan akkun.
10. śrī Podippādiyargg ay-dūmbu kalani koṭṭar

Translation.

While the illustrious Raṇāvalōka śrī Kambayyan ruled over the Ganga Kingdom of Ninety-six thousand ; while his mahāśmanta Viṭṭapparasaar ruled over Kovalālanādu Three Hundred ; while his perggade Gauda ruled over Pulingali Twelve ; the tax of *aydonḍi* (one-fifth) was retained on the tank at Pālukōḍu but the tax of *pattonḍi* (one-tenth) was remitted. Wet lands to the extent of five tūmbus were granted to the assembly of Goṭṭereyar (Chiefs of cowherds?). Whoever destroys this will be guilty of the five great sins. Wet lands to the extent of five tūmbus were granted to Podippādiyar.

Note.

This inscription is in old Kannada characters of the later part of 8th or the early part of 9th century A. D. It refers itself to the reign of Raṇāvalōka śrī Kambayyan over the kingdom Ganga ninety-six thousand. We learn from other inscriptions (Nel-mangala Taluk 61, E. C. Volume IX ; and Heggadadevankote 93, E. C. Volume IV ; Sravana Belagola 24-35, E. C. Volume II and a copper plate grant published in the Mysore Archaeological Report for 1920, P. 31) that Raṇāvalōka Kambharāja, also called Raṇāvalōka Saucha-Kambha or Raṇāvalōka śrī Kambayya was the son of Rāshtrakūṭa King Dhāravarsha and that he was ruling over the Ganga kingdom, in A. D. 802-807. At this time Ganga king Sivamara Saigottu was imprisoned by the Rāshtrakūṭas and his kingdom was subject to their rule. From the paleography of the present record and the statement contained in it that Raṇāvalōka Kambayya was ruling Ganga Ninety-six thousand province it has to be inferred that the Raṇāvalōka Kambayya of this inscription is the same as Raṇāvalōka Kambharāja, son of Dhāravarsha referred to in the inscriptions referred to above.

The present record seems to register the remission of a tax called *pattonḍi* while retaining the tax called *aydonḍi* over the lands below the tank at the village Pālukōḍu by the Perggade Gauda. The word *pattonḍi* is also met with in an inscription at Tāyalur of A. D. 907 (Mandya Taluk 14, E. C. IV) and probably means a contribution equal to one-tenth of the produce of the land. Similarly *aydonḍi* might mean one-fifth of the produce. The present inscription also registers the grant of some wet lands below the same tank to Goṭṭereyar ambala (the assembly of the chiefs of cowherds (?) and to the mahājanas, of Podippādi.

101.

On a boulder near the tank in the village Gutṭahalli in the Hobali of Āvani.

Size 3' - 6" × 3' 3".

Kannada language and characters.

1. Śārvari-samvatsarada Vayisakha śu 3 lu
2. śrīmatu Timmagauḍara maga Chennappagauḍaru
3. māḍida dha (r) ma-maṇṭapada sēve idanu namma
4. vaṁśīkaru pālisikoṇḍu bāhōḍendu
5. barasida śillā-śāsana śrī Gōpālakṛishṇa.

Note.

This inscription records the erection of a *maṇṭapa* as an act of charity by Chennappa-gauḍa, son of the illustrious Timmagauḍa on the 3rd lunar day of the bright half of Vaiśākha in the year Śārvari. The date is not verifiable.

102.

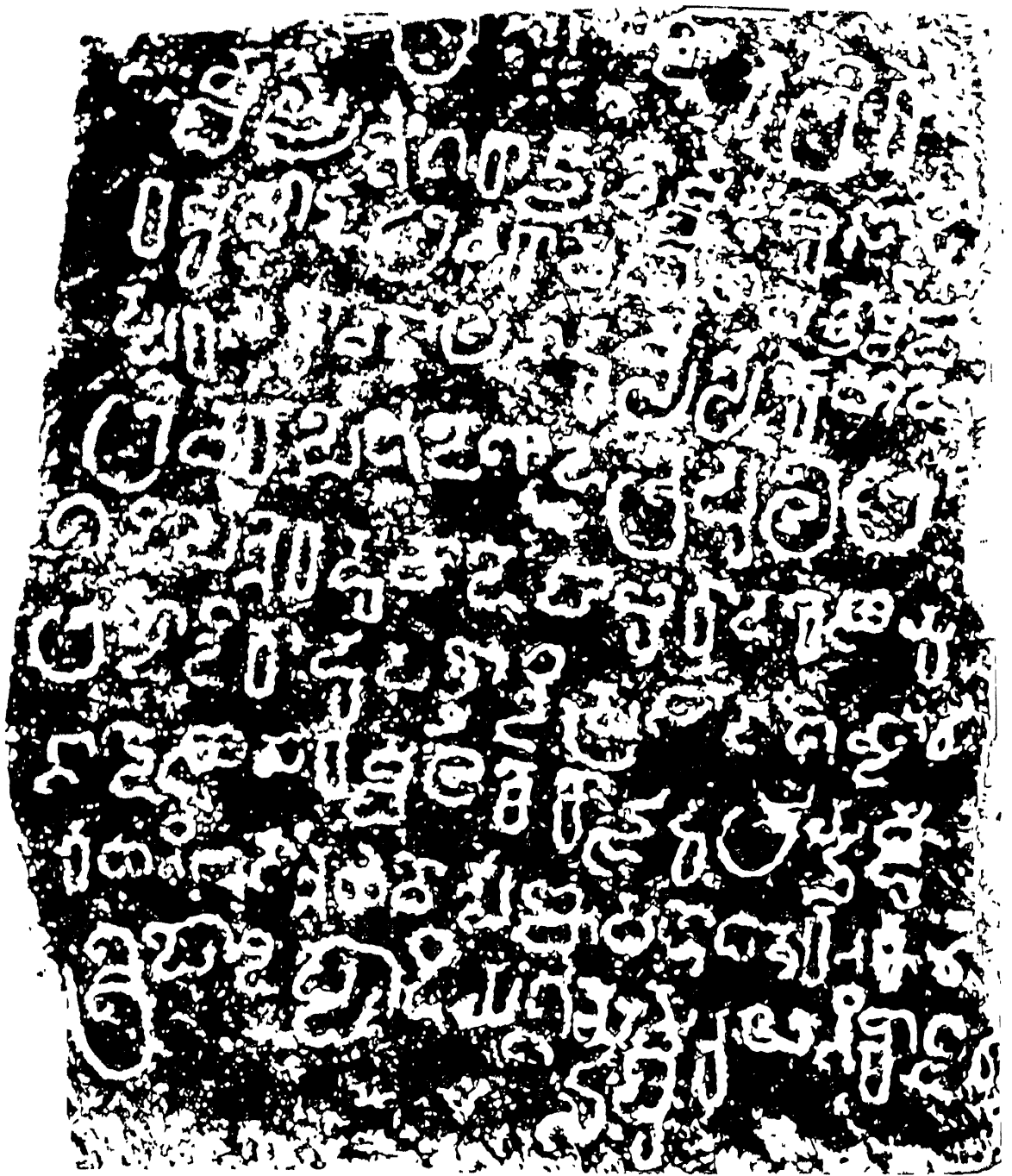
On a stone set up in front of the Jōḍi village Marakalaghaṭṭa in the Hobali of Āvani.

(Front)

Kannada language and characters.

1. śubham astu svasti śrī vijayābhyu-
2. daya Śālivāhana-śakābda

STONE INSCRIPTION OF RANĀVALŌKA KAMBAYYA AT MĒLĀGĀNI



3. neya Virôdhikritu-samvatsarala
4. Āśvija śudha daśar iyalu
5. śrīman mahārājādhirāja
6. rājaparamēśvara śrī vīrapra-
7. tāpa Śrīrangarāya-mahā-
8. rāyaru prithivī-rājyavan āluva
9. kālādalalu śrīmatu Āvaniya
10. śrī Rāmēśvaradēvara pādārādhaka
11. śrī Sankarappa Tippayya Chinnayya
12. galu tammage pitrārjitavāgi
13. nirābhāhavāgi sarvamānya-
14. vāgi naḍedu baruvanta

(Back.)

15. Marakallugattavemba
16. grāmavanu Narasapagala
17. tamma Kādappagalige dharmava
18. māḍabēkendu nammalli nāvū
19. yōchisi ī grāmaka sērida
20. kādārambha nīrārambha tō-
21. ṭa tuḍike saha sa-hiranyōda-
22. ka-dāna-dhārā-pūrvakavāgi
23. tri karaṇa-tri-vāchakavāgi koṭṭa-
24. du dāna-pālanayōr madhyē
25. dānāt śrēyō'nupālanam
26. dānāt svarga

Note.

This inscription records the gift of the village Marakallugatta, free from taxes to Kādappa, younger brother of Narasapa by Sankarappa, Tippayya and Chinnayya, worshippers of god Rāmēśvara of Āvani, during the reign of the illustrious Śrīrangarāya, king of Vijayanagar. The date of the grant is the 10th lunar day of the bright half of Āśvija in the year Virôdhikrit. The Saka year in the grant cannot be clearly made out. The usual imprecatory verses are found at the close of the grant.

MYSORE DISTRICT.

Chāmaraṅjanagar Taluk.

At the village Ālbūr in Ummatūr Hobli, on a stone lying in a mound to the south of the road leading to Navilūr.

Kannada language and characters.

1. svasti śrī vijayābhyaḍaya Śalivāhana-śaka varuṣa 1450
2. sandu vartamānavāda Sarvadhāri samvatsarada Jyēṣṭha śu 7 hi
3. śrīman mahārājādhirājā rājaparamēśvara śrī vīrapratāpa Kṛṣṇa-Dēva-
4. rāya-mahārāyaru prithvī-rājyaṁ gayivuttiralu śrī vī
5. ra Kṛṣṇa-Dēva-mahārāyarige dharmavāgubēkendu ā vīra ma
6. hājanagala anumatiyinda āchandrārkaṁvāgi madhyali yendu Rāyaru
7. nirūpadinda Bayapa-dēvarasaru Arāhali grāmavannu
8. Bhāradvāja-gōtrada Āpastamba-sūtrada Yajur-śākhaḍhyāyi
9. galāda Rāmējyōyisaru mattu avara tanumanḍiru Linganna
10. jōyisarigū saha tathā titlu puṇya-kāladallu dhāru datta vāgi ko-
11. tṭaru idanu āvan alidarū avara tāyige tapidavaru
12. dāna-pālanayōr madhyē dāna chāhrēyōnupālanam dā
13. nāt svargam avāpnōti pālanād achyutaṁ padam

Note.

This inscription records the gift of the village Arāhali to Rāmējyōisa and his younger brother Lingannajōyisa of Bhāradvāja-gōtra, Āpastamba sūtra and Yajur-śākha made by Bayapa-dēvarasa under the orders of the Vijayanagar king Kṛṣṇadēvarāya and with the consent of the inhabitants of the village. The grant is dated the 7th lunar day of the bright half of Jyēṣṭha in the year Sarvadhāri, 1450 of Śalivāhana era. The date corresponds to May 25 of A.D. 1528. But the date is not verifiable. The record ends with the usual imprecations.

Mysore Taluk.

A nirup of Kṛṣṇarājavoḍeyar III of Mysore in the possession of Mr. Seshaiyengar Pandit, Mysore.

Kannada language and characters.

1. Kṛṣṇarājavoḍeyaravaru
2. Sarvadhāri-samvatsarada Māgha ba 9 Sthiravāradallu Śrīmatu
3. śrīmad Vēda mārga-pratishṭhāpanāc hāryō-bhaya vēdānta prava
4. rtakarāda Agbhalayam Komāṇḍūru Chinnayya Śrīnivasachā
5. ryarige barasi kaluhisida nirūpa adāgi vīvarige sarvaru saha
6. nāvu kshēmadallidēve nimma kshēmakke āgāgye barasi kaluhisuva-
7. du taruvāya aramane-samīpadalli hosulāgi nirmāṇa mā-
8. ḍisiruva dēvā ayadalli yī samvatsarada Phālguna śu 9 divasa
9. śrī Kṛṣṇa-dēvara pratishṭheyāguvaddarinḍa yī sam-Phālguna śu 5
10. divasa nīvu Maisūrige bandu sēruvante māḍisuvudu ba tāri-
11. kha 28ne māhe Pebaravari san 1829 ne isavi khatta Aramane Su-
12. barāya munashi hajūru

Śrī Kṛṣṇa (in Kannada characters).

Note.

This is an original nirup of Krishnarâjaveḍeyar III, King of Mysore. Above the nirup is found a seal bearing the words meaning Châmarâjaveḍer's son Krishnarâjaveḍer. It seems to have been issued as an invitation letter to a paṇḍit, Komāṇḍur Chinayya Śrīnivāsaḥār to attend the consecration ceremony of setting up the God Kṛiṇasvāmi in the newly erected temple of Kṛiṇasvāmi near the Palace at Mysore. The grant is dated both in the English and Indian systems, the date being given as 28th February 1825 A. D. and Saturday 9th lunar day of the dark half of Magha in the year Sarvadhāri. The writer of the sannad is named Aramane Subbarāya, Hajūr munshi. The Sannad ends with the signature of the King, Śrīkṛiṣṇa in Kannaḍa characters. The record is of some importance as it shows the date of the construction of Kṛiṇasvāmi temple near the palace at Mysore.

105.

Nāgamangala Taluk.

At Nāgamangala in the Hobli of Nāgamangala, on a broken stone lying near the steps of the Government Middle School building.

Size 4'—6"×1'—6".

Modern Kannaḍa language and characters.

1. śrīyavara pāda
2. svasti śrī jayābhyudaya Śālivā-
3. hana śaka ha 1767 sa-
4. nda vartamāna Viśvāva-
5. su sam Kārtika śu 10 lla
6. Hayavasa-gōtra sūtti-
7. rada Chikanṇaiyya Jakaṇ-
8. ṇaiyyanavara santati kaṇ-
9. magāra āda Chinṇaiyya Vem-
10. gaṭapataiyya Timmappaiyya-
11. navara makkalu mommakkaḷu sa-
12. dari adē hesarinavaru Śrīyava-
13. rige samarpakavā māḍidantā
14. sēvārta gōpura muniāda vi-
15. mānagaḷu jīrṇōddhāravāgi
16. muntāgi vutsavaru prabhāva-
17. ḷegaḷu bāgilavāḍagaḷu chinna be-
18. lli ābharanagaḷu bēre sāmānu
19.
20. svayārjita sēvārta

Note.

The stone containing this inscription is broken into three parts. It is said that the opponents of the grant mentioned in the record denied the claim and broke the stone into pieces. The inscription records that the smiths Chinṇaiya Venkaṭapataiya, Timmappaiya, his son and grandson of the same name who are the descendants of Chikanṇaiya Jakkannaiya of Hayavasa-gōtra, blacksmiths of the village, made the following service to some temple:—They restored the ruined gōpura, etc., set up doorway, provided the god with processional image, prabhāvali, silver and gold jewels and other necessary articles. The record is dated 10th lunar day of the bright half of Kārtika in the year Viśvāvasu, 1767 of Śālivāhana era. The date corresponds to 9th November of A.D. 1845 but it is not verifiable.

106.

At the village Tibbanahalli, in the Hobli of Dēvalāpura, on a stone lying in a manure pit.

Size 8'—0"×2'—6".

Kannaḍa language and characters.

1. svasti śrī-vijayada Śālivāha-
2. na-shaka-varuśa 1446 Tārāṇa-samvatsa-

3. rada Mārgaśīra-ba 10 Bu śrīman ma-
4. hāmaṇḍalēśvara pūrva-paścīma-da-
5. kṣhīṇa-chatus-samudrādhipati vīra-śrī-
6. Kṛṣṇanārāyaṇu Vidyānagarādalu
7. prithvi-rājyaṃ gainitta yīralu na-
8. mma Chennapaṭaṇaḍa Yirapa-
9. dēvarige nāṭi amṛitapaḍige Nā-
10. gaṃṅalakke saluva Dēvalāpura-
11. ḍa sthāṇaḍa Tibbanahalliyannu pru-
12. tinamadhēyavada Kṛṣṇanārāya sa-
13. mudraḍa yī grāmaḱke saluva
14. chatu-sīṃeya vōḷagada ga-
15. ḍe bedalu tōṭa tuḍike a-
16. ṇe achukaṭu nidhi nikshē-
17. pa śrī Virūpākṣha.

(On a side of this Inscription.)

18. Yalabarigeya Malapa Anna Nanjānu udāra.

Note.

This inscription records the gift of the village Tibbanahalli remitted Kṛṣṇanārāya-samudra in Dēvalāpura—sthala belonging to Nāgumangala with all rights for the food offerings of God Vīrapadēvaru of Chennapaṭṇa by King Kṛṣṇanārāya of Vijayanagar. The record is dated Wednesday 10th lunar day of the dark half of Mārgaśīra in the year Tārana, 1446 of Śālivāhana era corresponding to Wednesday, 20th December of A. D. 1524. A name Malappa Nanja of Yalabarige occurs on a side of the inscription stone and probably denotes the writer of the grant.

107.

At the same village (Tibbanahalli) ; on the 1st viragal near the Śvara temple.

Size 4' 0" x 2' 9".

Kannada language and characters.

1. svasti śrīman mahāgaja sankha pratāpa Hoyisala-Chakravartī Viraballālu-
2. dēvaru vāridhi-
3. mēreyāgi mēḍiniya Dōrasamudraḍa nelevīḍinalu sukha-
4. sankathā-vinōdadim prithvi-rājyaṃ gainyuttam ire Ananda-samvatsaraḍa
5. yāśāḍha-
6. sucha saptami Sukravāradandu Bematūra-Nārasīṅgaṃ samagra-baham berasi
7. daṇḍetti bandu Hebbidiramadeya Tibbanahalliya turuvam muttidali Daḍiga-
8. nakereya Maṇalavāḍiya Būpakālaritaleyara kula-tilaka Harahagaṇḍa āta-
9. na tamma Gaḇaragaṇḍa ātana magam su-putra Gaḇḍeyam kāḍi halura kondu
10. vīraṃam
11. merēḍu turuva moḇu chī sura-lōka-prāptan āḍa.

Note.

This records the death of a warrior named Harahagaṇḍa, an ornament of the Būpakālaritaleyara-kula (?) family, a resident of Maṇalavāḍi in Daḍiganakere along with his younger brother Gaḇaragaṇḍa and his son Gaḇḍeya in the defence of cattle of the village Tibbanahalli in Hebbidiramade during a raid by Nārasīṅga of Bematūr with his whole army in the reign of Viraballāḷadeva of the Hoyisala dynasty in his capital Dōrasamudra. The record is dated Friday the 7th lunar day of the bright half of Āśhāḍha in the year Ananda. The phrase *śrīman-mahāgaja-sankha pratāpa* occurring at the beginning of the inscription is probably a mistake for *śrīman-mahārājādhirāja niśśankapratāpa* which occurs among the titles of the Hoyisala kings. The date is not verifiable. Bematūr or Bematūr-kallu is found in inscriptions as an old name for the town of Chitaldrug.

At the same place, on a second viragal.

Size 4'—0"×2'—9".

Kannaḍa language and characters.

1. svasti śrīman mahāmaṇḍalēśvara Dvārāvati-pu-
2. ravarēśvara Hōsala Viṣṇu Vīra Ballāḷadēvaru prithvi-
3. rājyaṃ geyvalu Ānanda-saṃvatsarada Āśāḍha
4. sudha 7 Sukravāra Daḍiganakereya Maṃname-
5. deya bhūmi Kudiki Māleyara-kula-tilaka Harahagaḍa
6. ātana magam Sankaragaḍa ātana maga Rāmeyam Hebbidarama-
7. deya Tibbanahalliyali Bisugūravaru turuva hiḍidode
8. kāḍi turuvaṃ maguḷchi tānuṃ sura-lōka-prāptan āda.

Note.

This records the death of Harahagaḍa, an ornament of Kudiki Māleyara-kula of Maṃnamedeya-bhūmi in Daḍiganakere along with his son Sankaragaḍa and his grandson Rāmeyam while recovering the cattle of Tibbanahalli in Hebbidaramaḍe from the people of Bisugūra in the reign of Hoysala Vīraballāla, the lord of the excellent city of Dvārāvati. The date of this inscription is the same as that of the previous record :—Friday the 7th lunar day of the bright half of Āśāḍha in the year Ānanda.

To the north of the village (Tibbanahalli), on a stone set up in the land of Kempa-rasa.

Size 3'—4"×1'—0".

Kannaḍa language and characters.

1. svasti śrī mahānāya-
2. kâchâryya Bayalahu-
3. li Kadirenâyakana
4. makkaḷu Kapininâ-
5. yakarū Pūjâri
6. Lakumana makkaḷi-
7. ge koṭṭa nettaru-ko-
8. ḍageya sîmâ-sambam-
9. dhi sâsanāvu
10. idake âkshêpisi-
11. dava ātana maganâgi
12. huṭṭuvanu.

Note.

This inscription records the grant of a *nettaruḷkodage* (a grant of land made to the relations of a person slain in battle) for the sons of Pūjâri Lakuma by the illustrious chief Kapininâyaka, son of Bayalahuli Kadirenâyaka, possessed of the title mahānâyakâchâryya. The grant ends with the imprecation that he who objects to the grant will be born as the son of the grantor. This is an unusual curse.

At the village Ankanahalli, in the same Hobli of Dēvalāpur, on a stone set up near the temple of Mâri.

Size 4'—0"×2'—0".

Modern Kannaḍa language and characters.

1. Śālivāhana śaka varushaṅgaḷu sanda va-
2. rtamāna 1685
3. śrī śrī Svabhānu-nā-

4. ma-samvatsarada Kârtika bha 10.
5. llu 11 âlida mahâ-
6. svâmi yavara budhinirupakavipra-
7. kârakke Tirumalagiri maga Tim-
8. manige Hosakôte-jagala-
9. dali mrutavâda bagge raktâ-ko-
10. dagi

Note.

This inscription records a *raktakolage* (same as *nettarakolage*) to Timma, son of Tirumalagiri, for his death in the battle of Hosakôte. The date of the grant is stated to be the 10th lunar day of the dark half of Kârtika in the year Svabhânu, 1685 of Sâlivâhana era corresponding to 30th November of A. D. 1763. Evidently the grant is made by Krishnarâja-vaḍeyar II King of Mysore.

111.

At the village Kuḍugubâlu in the same Hobli of Dêvalâpura, on a stone set up to the west of Râmêśvara temple.

Size 6'-0" × 1'-9".

Kannaḍa language and characters.

1. śrī Râma
2. 1562 Vikrama samvatsarada
3. Âśâḍha suda 5 ralu Śrîrangarâyamahâ-
4. râyaravaru râjyam
5. . . da Suragiya Dêvappanâyakaravara Kuḍugubâlu Râmalingadêvara, amritapaḍi
6. dhamma-sâsanada kramav ent endade
7. namma nâyakatanakke saluva Dêvalâpura-grâ-
8. makke sînâ-sammandha-
9. di grâmaga
10. kâḍârambha nîrârambha aṇe uchehu-
11. kaṭṭu manedore âḍudere
12. îgrâma dêvarige sarvamânya-
13. vâgi da â Râmanâtha-dêvarige Dêvappa-
14. Nâyakaru mâḍida binnaha yi dharmavani
15.
16. dharmava âvanân orbanu
17. Gangeya taḍiyali kavileya konda mahâ pâpa
18. konda pâpake
19. hôharu tamma tande tâya konda pâpakke
20. hôharu.

Note.

This records the gift of the village Dêvalâpura for the service of God Râmalinga-dêvaru in Kuḍugubâlu by Dêvappanâyaka of Suragi during the reign of Śrîrangarâya, king of Vijayanagar. The grant is dated 5th lunar day of the bright half of Âśâḍha in the year Vikrama, 1562 of Sâlivâhana era corresponding to 13th June of A. D. 1640. The usual imprecations are found at the close of the record.

112.

To the north of the village Maḍake Hosûr in the Hobli of Honagere, on the 1st viragal in the land called Êlukallina-hola.

1. svasti śrī Kadavi Tapasiya Rahagaḍa Mullevuṛuli (?)
2. kâdi sattam.

Note.

This records the death of Rahagaḍa of the village Kadavi Tapasi while fighting at Mullevûr (?).

113.

On a 2nd vîragal at the same place.

1. svasti śrî Nirggunda-gāvunḍa Tapasiya pō-
2. ril ibhade kādi sattode ātange kalla niri-
3. sida māṅgaḷa (ma) hā śrî

Note.

This stone is erected in memory of the death of Nirggundagāvunḍa in fighting with elephants at the battle of Tapasi.

114.

On a 3rd vîragal at the same place.

1. svasti Kadavi Tapasiya Mādapa kādi sattam.

Note.

This records the death in battle of a warrior named Mādapa of the village Kadavi Tapasi.

115.

Tirumakūḍlu-Narasipur Taluk.

At the village Āladūr in the Hobli of T.-Narasipur, on a stone lying below a banyan tree on the way to Dhanāyakanapura.

Kannaḍa language and characters.

1. svasti śrî Bahudhānya-samvatsarada Jyêshṭha ba 5 Bu-
2. dalu svasti śrîmad akhilāṇḍa-kōṭi-brahmāṇḍa-
3. nāyaka dēvatā-sārvabhauma śrîmad Guñjā
4. Narasimhasvāmiyavara pādārādhaka
5. Singimayyana magam Dēpayyam
6. śrīyavara pādada paḍitara dipārā-
7. dhanagendu koṭṭa hola kham 1 i-
8. dharmavan ārādarū keḍisidode Vāraṇā-
9. siyali gōva konda pāpakki ḷivaru
10. margaḷa mahā śrî śrî śrî.

Note.

This records the gift of dry land with the sowing capacity of half a khaṇḍuga by Dēpayya, son of Singimayya, for the service of offering daily food and light to God Gunjānarasimhasvāmi. The record is dated Wednesday the 5th lunar day of the dark half of Jyêshṭha in the year Bahudhānya. The date is not verifiable. The grant ends with the usual imprecatory sentence.

TUMKUR DISTRICT.

Koraṭagere Sub-Taluk.

116.

Copy of a grant of Raṇabaichēgaudarayya, chief of Hoḷavanhalli, dated, Saka 1667 in the possession of Jibi Vāsudēvāchārya in the village Hoḷavanhalli in the Hobli of Hoḷavanhalli.

1. namas tunga-śiraś-chumbi chandra-chāmara-chāravē
2. trailōkya-nagarārambha-mūla-stambhāya Sambhavē ||
3. Harēr līlā-varāhasya dāmshtṛā-dāṇḍas sa pātu vah l hēmādri-
4. kalaśā yatra dhātrī chūtra-śriyam dadhau ||
5. svasti śrī vijayābhūdāya Śālivāhana-śaka-varushaga-
6. lu 1667 nē Krōdhana-nāma-samvatsarada Phālguna Suddha 15
7. Sōmavārādallū śrīmad-rājādhirāja-rāja-puramēśvara śrī
8. vīra-pratāpa śrī vīra-śrī-Rāmadēvanabharāyariyya-
9. navaru Vidyānagarādallū ratna-simhāsamarūḍharāgi prithvi-
10. sāmrajyam gaiyyuttirali śrīmatu chaturtha-gōtra-
11. pavitrarāda Raṇa-Baichē-gaudarayanavara pautrarāda Mu-
12. rmaḍi Raṇa-Bairē-gaudaravaru Kāśyapa-gōtrarā-
13. da Āśvalāyana-sūtrarāda Rukśākṣādhyaṇyārāda Śiravattū-
14. ra Venkaṭēbhaṭṭara pautrarāda Narasimha-bhaṭṭaru putrarāda Śēśāchārya-
- arige
15. baresikōṭṭa bhū-svāstyada-dānapatra-kramaventendare
16. namma āluvike Hoḷavanhalli-śmēge saluva Sōmipurada
17. grāmadallu Kempadāsana hola kha ¼. Doddā-gaḍḍana hola kha ¼.
18. ubhaya hola kha ¼. hattu kolaga kere-kolage vadḍina bhūmi-
19. yallu kham ½ hattu kolaga ubhayam hola-gaḍḍe sahā bijavari
20. kha 1½ khaṇḍaga bhūmiyannu yī sōmōparāga-puṇyakāḷadallū
21. namma pitṛi-pitāmaha-prapitānūharige sālōkya sāmipyu
22. sāyujya sārūpya padavī āgabēkendu saliranyō-
23. daka-dāna-dhārā-pūrvakavāgi dhāre-yeradu kōṭṭevāda kīra-
24. ṇa chaturtha-gōtra-pavitrarāda Raṇa-Baichēgaudarayanavara
25. pautrarāda Raṇabairēgaudara putrarāda Raṇabaichē-
26. gaudarayanavaru Kāśyapa-gōtrarāda Āśva-
27. lāyanasūtrarāda Rukśākṣādhyaṇyigalāda Śirava-
28. ttūru Venkaṭabhaṭṭara pautrarāda Narasimhabhaṭṭara

Back.—

29. putrarāda Śēśāchāryarige namma Koraṭagere śrīyava-
30. rige prītiyāgi yī hola-gaḍḍeyannu dhāreyaneradukōṭṭe-
31. vāddarinda-chaturtha gōtrarāda Raṇabaichēgaudarayya-
32. navara pautrarāda Raṇabairegaudarayanavaru putrarāda
33. Hoḷavanabhalli Raṇabaichēgaudarayanavaru Kāśyapagōtra-
34. rāda Āśvalāyanasūtrarāda Rukśākṣādhyaṇyigalāda
35. Śiravattūra Venkaṭabhaṭṭara pautrarāda Narasimhabhaṭṭara
36. putrarāda Śēśāchāryarige tri-vāchakadalliyū ēkānta-
37. karanayuktarāgiyū hola-gaḍḍe Vāmanamudre-
38. śilāsthāpana-māḍisi dhāreyan-eradu kōṭṭu ilhevāgi
39. nīvu nimma putra-pautra-pāraparyadallū ā-chandrā-
40. rkavāgi anubhaviśikkōṇḍu sukhadallirabaluḍḍendu
41. baraśi kōṭṭa bhū-svāsthyada dāna-patrā dāna-pāḷa-
42. nayōr madhyē dānāchbrēyōnupālanam l dānāt svarga-
43. m avāpnōti pālanād achyutam padam || sva-dattā-
44. dvigunam puṇyam para-dattānupālanam l para-dattā-
45. pahārēṇa sva-dattam nishphalam bhavēt l ēkaiva
46. bhaginī lōkē sarvēśhām ēva bhūbhujām l na bhō-
47. jyā na kara-grāhyā vipra-dattā vasundharā ||

Note.

This grant begins with the usual invocations to Sambhu and Varâha. It records the gift of some land in the village Sômpura in Holavanahalli-sime by Ranabaichegaudarayya, son of Ranabairegauda and grandson of Ranabaichegaudarayya of Chaturtha-gôtra, ruler of Holavanahalli to Sêshâchârya, son of Narasimhabhatta, grandson of Siravattûr Venkatabhatta of Kâsyapa-gôtra and Āsvalâyana-sûtra and Rik-sâkha. The grant is said to be made during the reign of the Vijayanagar King Râmadêvamahârâya (with titles) and is dated Monday the 15th lunar day of the bright half of Phâlguna in the year Krôdhana, Saka year 1667, on the occasion of a lunar eclipse.

According to Svami Kannu Pillai's tables the date of the grant corresponds to Monday, 24th February of A. D. 1746 on which date a lunar eclipse occurred. Long before the above date the Vijayanagar empire had completely disappeared and no king of the name of Râmadêvarâya was ruling over the kingdom on the date. The mention of Râmadêvarâya as the king of Vijayanagar at the date of the grant is however an anachronism.

117.

Copy of a grant of the reign of Ranabaichegauda, chief of Holavanahalli, dated saka 1660 in the possession of Subbanna, shanbhog of the same village Holavanahalli.

1. namas tunga-sîras-chumbi-chandra-châmarâ-châravê trailôkya-nagarâram-bha-
2. mûla-stambhâya Sambhavê || Harêr lîlavarâhasya damshtrâ-danḍas sa pâtu nah hê-
3. mādri-kalâsâ yatra dhâtrî chhatra-sriyam dadhau ||
4. svasti śrî vijayâbhyudaya Śâlivâhana-śaka varushangalu
5. 1660 ne Kâlâyukti-nâma-samvatsarada Śrâvana
6. bahuḷa 30 Sukravâradallu śrîmad râjâdhirâja râjparamêśvara śrî vîrapratâpa śrî Vira-Râma-Dêva-Râya
7. mahârâyarayyanavarû Vidyânagaradallu ratna-simhâsanârûdharâgi prithvî-sâmrâjyam gayyutt-iralu śrîma-
8. tu chaturtha-gôtra-pavitrarâda Raṇa-baichê-gaudarayyanavara putrarâda Mummaḍi Raṇabairêgaudarai-
9. yyanavara putrarâda Holavanahalli Raṇabaichêgaudarayyanavara âluvike-yallu śrî Madhva-śâstra-
10. vyâkhyâṭrigalâda Âtrêyagôtrarâda Āsvalâyana-sûtrarâda Ruk-sâkhâdhyâyigalâda Śrîmu-
11. shṇada Anantâchâryaravara putrarâda Vênûru Venkaṭanaraśimhâchâryaravara putrarâda Anan-
12. tagiri Âsvatthanârâyanaâchâryaravaru śrî Madhva-śâstra-vyâkhyâṭrigalâda Âtrêya-gôtra-
13. râda Âpastamba-sûtrarâda Yajus-śâkhâdhyâyigalâda Avañchî Timmañâchâryaravara
14. putrarâda Râmâchâryaravara putrarâda Venkaṭanaraśimhâchâryaru saha ubhayatrarû
15. Bhâradvâja-gôtrarâda Āsvalâyana-sûtrarâda Ruk-sâkhâdhyâyigalâda Sadâśivayyanavara
16. putrarâda Yôgappana putrarâda Holavanahalli-sthalâda sânubhōga Lakshmiṇipatayyage barâsikotṭa bhû-svâ-
17. styada dâna-patra kramav ênandare namma agraḥâra Akkamâmbudhi-grâmadalli hola kham $\frac{1}{4}$ gadde kham $\frac{1}{4}$ kham 10
18. bhûmiyannu yî sûryôparâga-puṇyakâlâdallu sa-hiranyôdaka-dâna-dhârâ-pûrvakavâgi dhârin ere-
19. du śrî-Venkaṭaramana-prîtiyâgi tri-karaṇayuktavâgi tri-purushôddêśyavâgi tri-vâchakadalliyû êkân-
20. takkarana yuktarâgi koṭṭevâda kâraṇa nimma putra-pautra-pâramparya-dalliyû â-chandrârka-sthâyigalâgi a-
21. nubhavisikkonḍu sukhadali ihaduendu barâsikotṭa bhû-svâsthyada dânapatra
22. dâna-pâlanayôr madhyê dâna-chhrêyônupâlanam || dânat svargam avâpnôti pâlanâd achyutam padam ||
23. sva dattâ-dviguṇam puṇyam para-dattânupâlanê | para-dattâpahârêṇa svadattam nish-phalam bhavêtu ||

Note.

This record is a copy of a grant of the reign of the same chief Raṇabaichēgauda of Hoḷavanahalli as the previous number and begins with the acknowledgment of the supremacy of the same Vijayanagar king Rāmadēva. It is dated Friday the 30th lunar day of the month of Śrāvaṇa in the year Kālayukti, Śaka 1660 corresponding to Friday 4th August of A. D. 1738, a day of Solar eclipse, as mentioned in the record and the date is correct. The grant records the gift of some dry and wet lands in the agra-hāra village, Akkamāmbudhi by two Brahmans of the Mādhva sect, Anataḡiri Āśvattha-nārāyaṇāchārya, son of Vēnūru Venkaṭanarasimhāchārya, grandson of Anantāchārya of Śrīmushṇa and of Ātreya-gōtra, Āśvalāyana-sūtra and Rik-śākha and Venkaṭanara-simhāchārya, son of Rāmāchārya, grandson of Avanchi Timmaṇāchārya of Ātreya-gōtra, Āpastamba-sūtra and Yajuś-śākhā to Lakshmīpataiya, shanbhog of the village Hoḷavanahalli, son of Yōgappa and grandson of Sadāśivayya of Bhāradvāja-gōtra, Āśvalāyana-sūtra and Rik-śākhā. It ends with the usual imprecations. Except the anachronism involved in the mention of Rāmadēvarāya, there is nothing incredible in the grant.

118.

Copy of a grant of Raṇabaichēgauda, Chief of Hoḷavanahalli dated Śaka 1660 in the possession of the same Subbaṇṇa, Shanbhog of the village Hoḷavanahalli.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōkyā-nagarārambha-mūla-stambhāya
2. Sambhavē | Harēr līlā-varāhasya daṁsh-trā-daṇḍah sa pātu vah | hēmādri-
kalaśā yatra dhātrī
3. chhatra-śriyam dadhau |
4. svasti śrī vijayābhyudaya Śalivāhana-śaka varushaṅgaḷu 1660 ne Kālayukti-
nāma-saṁvatsarada Śrāvaṇa ba 30 Sukravāradallu
5. śrīmad rājādhirāja rājaparamēśvara śrī vīrapratāpa śrī vīra śrī Rāma Dēva-
rāya-mahārāyaraiyanavaru Vidyānagaradallu ratna-
6. simhāsanārūḍharāgi prithvī-sāmrājyam gaiyuttiralu śrīmatu chaturtha-
gōtra-pavitrarāda Raṇabaichēgavudaraiyanavara putrarāda
7. Mummaḍi Raṇabhairēgavudaraiyanavara putrarāda Hoḷavanahalli Raṇa-
baichēgavudaravaru Bhāradvāja-gōtrarāda Āśvalāyana-sūtra-
8. rāda Rik-śākhādhyāyigalāda Sadāśivaiyanavara pavutrarāda Yōgappanavara
putrarāda Hoḷavanahalli-sthaladalliruva Lakshumīpataiyage barasikoṭṭa
bhū-dānada dā-
9. na-patrada kramav ent endare namma uluvikege saluva Hoḷavanahalli-sīmeya
Jayamangali-tīradallu Kapparagonḍanahalli grāmaka saluva bhū-
10. mi Dugēnahalli-grāmaka saluva bhūmi Sakuna-Timmanahalli-grāmaka saluva
bhūmi sahā nirdēsa-mādi nūtanavāgi Akkamāmbudhi-
11. grāmavannu katisida nimitya Dugēnahalli-grāmaka saluva bhūmiyalli ninige
hola kha ½ hattu-koḷaga-bhūmiyannu sīlā-sthāpane
12. māḍisi sūryōparāga-puṁnya-kāladallū sa-hiraṁṇyōdaka-dāna-dhārā-pūrvaka-
vāgi dhāren ereḍu koṭṭidēvādakāraṇa
13. śrīmatu chaturtha-gōtra-pavitrarāda Raṇabaichēgavudaraiyanavara pavutra-
rāda Mummaḍi Raṇabhairēgavudaraiyanavara putrarāda
14. Hoḷavanahalli Raṇabaichēgavudaravaru Bhāradvāja gōtrarāda Āśvalāyana-
sūtrarāda Rikśākhādhyāyigalāda Sadāśivaiya-
15. navara pavutrarāda Yōgappanavara putrarāda Hoḷavanahalli śyānabhōga
Lakshumīpataiyage yi hattu koḷaga holavannu namma Korāṭa-
16. gereyavarige prītiyāgi dhāreyaṇ-ereḍu koṭṭevāddarinda śrīmatu chaturtha-
gōtra-pavitrarāda Raṇabaichēgavudaraiyanavara
17. pavutrarāda Mummaḍi Raṇabhairēgavudaraiyanavara putrarāda Hoḷavana-
halli Raṇabaichēgavudaraiyanavaru Bhāradvāja-gōtrarāda Ā-
18. śvalāyana-sūtrarāda Rik-śākhādhyāyigalāda Sadāśivaiyanavara pavutrarāda
Yōgappanavara putrarāda Hoḷavanahalli-sthalada sū-
19. nabhāga Lakshumīpataiyage namma pitri-pitāmaha-prapitāmaharige sālōk-
ya sāmīpya sārūpya sāyujya padavi āgabhēkendu tri-pu-
20. rushōddēśyavāgi tri-karṇa-yuktavāgi tri-vachanaḍalliyū yēkāntaḥkarāṇa-yu-
ktavāgi yi hattu koḷaga holavannu dhāren ere-

21. du koṭṭevāgi nīvu nimma putra-pavutra-pārampariyadaliyu āchandrārka-
sthāyigalāgi anubhavisikonḍu sukhadalli yihudu
22. yendu barasikoṭṭa bhū-svāsthyada dāna-patra
23. dāna-pālanayōr madhyē dānā-chchhrēyōnupālanam | dānāt svargam avāpnōti
pālanād achyutam padam || sva-dattā-dviguṇam
24. para-dattānupālanam para-dattāpahārēna sva-dattam nishpha'am
25. bhavēt || mad-vamśajāh para-mahīpati-vamśajā vā yēbhū-
26. mipās satatam ujjala dharma-chittāh mad-dharmam-ēva paripālanam āchar-
antu tat-pādukā-dvāa [maham] śirasā-vahāmi || śrī-
27. Lakshmīramaṇa (in Kannaḍa characters.)

Note.

This record also like the previous number relates to the reign of the chief Raṇabai-
chēgauda of Hoḷavanahalli under the suzerainty of the Vijayanagar king Rāmadēva-
mahārāya. Its date is the same as that of the previous number namely Friday the
30th lunar day of the month Śrāvaṇa of the year Kālayukti, Śaka 1660 corresponding to
Friday, 4th August of A. D. 1738. It states that on the above date, the illustrious
Hoḷavanahalli Raṇabai-chēgauda, son of Mummaḍi Raṇabhairāgauda, and grandson
of Raṇabai-chēgauda of Chaturtha-gōtra made a gift of a plot of land with the sowing
capacity of half a khanduga at the village Duggenahalli to Lakshumipataiya, shanubhog
of Hoḷavanahalli, son of Yōgappa, and grandson of Sadāsivaiya of Bhāradvāja-gōtra,
Āśvalāyana-sūtra and Rik-Sākha for having fixed the boundaries between the villages
Kapparagonḍanahalli on the banks of the river Jayarangaḷi in Hoḷavanahalli-sime
and the villages Dugenahalli and Sakunatimmanahalli and for having newly built the
village Akkamāmbudhi. The gift of land is stated to have been made with pouring
of water, as a perpetual hereditary grant out of devotion to God at Koratagere
and for the spiritual merit of his ancestors.

The record ends with the usual imprecatory stanzas the last of which may be
translated as follows :—

May all kings, whether they be descendants of mine or born of other sovereigns
whose minds are engaged on pure dharma maintain my grants. I carry the sandals,
of such kings on my head.

At the end of the grant there is the signature Lakshmīramaṇa. This grant, too
is not free from anachronism.

119.

A copper plate grant in the possession of Yajamān Karibasavayya in the same
village Hoḷavanahalli.

One plate :—Kannaḍa characters and language.

Front.—

1. Krōdhana-samvachharada Mārgasira su 1
2. Sōmavāra śrīmatu Kōyārada
3. mahānāḍa prabhu Taraūra Chen-
4. napagaudara Hosa-ūra nāḍa pra-
5. bhu Sannagaudarū Būdaliya Ch-
6. uḍiraḍi Udokūra Aubha-
7. lareḍi Hosakereya Tipāraḍi
8. Eleūra Dharaniseṭṭiyara makkaḷu Vi-
9. raseṭṭiyaru Bādala Ādisēṭṭiya-

Back.—

10. ru voḷagāda sālu-mūleya sama-
11. sta halaru hadinēntu jyāṭiya
12. ru koṭṭa tāmra-sāsana ā nāḍa prabhu Vināyaka-
13. dēvarali vāja-bhasanigeṭṭiyara ikki E-
14. leyūra Pōchaseṭṭiyara Chaluva-
15. ḍi Maliseṭṭige koṭṭa tēja Panugon-
16. deṭṭavolage namma nāḍūdēśada se-
17. ṭitanavanū koṭṭevāgi nāḍu ā-
18. tage koṭṭa mānya ātana

(The record ends here.)

Note.

This inscription records the grant of the office of the Chief Merchant (nâḍu-lêśada setitana) of the district of Penugonḍa to Chaluvâḍi Maliseṭi, son of Eleyûr Pôchiseṭti, by Taravûra Chennapagaḍa, the chief of the nâḍ of Koyâra, Sannagaḍa, chief of the nâḍ of Hosavûr and several others including merchants and people of eighteen castes. The donors including the chief of the nâḍ are stated to have assembled in the presence of god Vinâyaka and with vajra-baisanige (*Vajra-Vyajanikâ*, a kind of fan of honour) while making the grant. The exact meaning of the word vajra-baisanige is not clear. Probably it means a fan, the word *baisanige* being a tadbhava form of *vyajanikâ*. The same word is found in Belur 75 and Honnali 8. The use of the fan in the temple while holding a meeting seems to impart some solemnity to the proceedings of the meeting. The record is dated Monday the 1st lunar day of the bright half of Mârgasîra in the year Krôdhana. The date cannot be verified.

120.

Copy of a copper-plate grant in the possession of the same Yajamâna Karibasavayya in the same village Holavanahalli.

1. Siddhârti-samvatsarada Bhâdrapada suda 5 lu Sôma-
2. vâra pûrva-pâśchima-uttara-dakṣiṇa chatu-samu-
3. drâdhîpati śrîman-mahârâjâdhîrâja-râja
4. paramêśvara śrî vîrapratâpa Hariharamahâ-
5. râyaru namma kumârarige
6. pradhânaru heggade gauḍasetṭigalu
7. parivâra ivarolagâda sâlamû-
8. leya samasta halarige nâyakarige sunkada adhi-
9. kârîgalige nirûpa-Yaliyûra Viśvanâthase-
10. tṭiya (ma) kkaḷu Nâgaśetti Kâmiśetṭigalu nanuna
11. chittake biridâgi bandarâgi nâvu manniśi na-
12. mma karuṇadindalû koṭṭa śâsanada krama-
13. ventendere-avarige pâlaki kala-
14. sada bilisattige grâma gaddâna uṇ-
15. tâgi koṭṭevâgi biriyarige ga 1 chikka-
16. rige . . . lige Dêvara-vartanadalû aṇi-
17. ga 1 sante 1 kkaṃ ½ ubhaya
18. ga bêhârîgala hêrugâlîge komba
19. kaṭṭale ubhaya ga-paḍagâ 100 kke 3 hatti mânia
20. ga 1 kke menâśina bhâra 100 kke ga 8 aḍake-
21. hêru 100-ga 2 tuppâ yennege hêru
22. 100-ga-3 uppina-hêru 100 kke ga-2
23. yeḷlu hê 100 kkega-2 vidalada he 100 kke
24. ga-2 dasasada hêru 100 kke ga-1
25. chatu-ssamudrada olaḡâda dêsakke prithvî-śe-
26. tṭigalu âva dêsakke bandareyu mudraṇa
27. vîlyeya uḍagare paḍi bidâra i-
28. prakâra koṭṭu â dêsakke kartarâda-
29. varu â śaṭṭiya vâmya are yetti koḍuvadu
30. avaru tâvu mâḍuvantâ bebara âne kudu-
31. re yêttu emme hasuvu tâhu bhaṇḍi mâ-
32. nikya muttu pavala pachche pushparâga vajra
33. nîla gômêdhika vaidûrya navaratna muntâ-
34. gi chîni-nahâ chitrâvali nêtrâvali gajavâli
35. hamsâvali śimhâvali sūdrâvali
36. pushpâvali suvarṇâvali simhanâra dêsâ-
37. dali bidiyanga bainâga tôḍi yallêrû sâla
38. paḍavattâ pavâli yemba dēvāṅgavastrangalu
39. muntâda sarba gandha kastûri karpûra
40. bādû javâji kunkuma-kêsari aḍakele
41. hêru menâśina-bhâra eḷlu hêru uppina-
42. hêru halliya vêla yenne tuppâ hêru
43. vidalada hêru dasasada hêru muntâda

44. samasta-bêhârakke chandra-sûryarullannaka
45. avara makkaḷa makkaḷa talândaradallu namma
46. ukshara ubhaya mârgadallû hejjunkamâgiyê bharana
47. taḷa sunkada nâyakaru sammatarâgi
48. adakke anêka mânya avaru â vûralli okkaliddarû
49. âya kha 1 kke gade kha 11 kolagada hola
50. koḍasi mane angaḍi mânyavâgi agrahâra

Note.

This purports to be a nirup or order issued in the name of Harihara-maharâya, king of Vijayanagar, to his sons, ministers, the chief gaudas and seṭṭis, merchants, nâyakas and other officers recording the grant of certain honours such as the palankin with finials, white umbrella and also the right to collect certain tolls on merchandise to Nâgasetṭi and Kâmisetṭi, sons of Viśvanâthasetṭi of Yeleyûr. Some wet and dry lands in their village were given to them and they were also exempted from house and shop taxes. The grant is dated Monday 5th lunar day of the bright half of Bhâdrapada in the year Siddhârthi. The Śaka year is not given.

121.

At the village Akkâjahalli in the same Hobli of Holavanahalli, on a stone lying to the left side of the road leading to the village Tonḍebhâvi.

Size 3'—0" × 3'—0".

Kannada language and characters.

1. Śrîmuka samvatsarada Mârggasira suddha
2. 15 Sônavâradalu Koneya-
3. hâlîna Yalahka Malleyanâyakana ma-
4. ga Abbeyanâyaka mâḍisida dî-
5. pamâleya-kamba Dêvanandiya . . .
6. Bemôjana kelasa

Note.

This records the setting up of lamp pillar by Abbeyanâyaka son of Yalahka Malleyanâyaka of Koneyahâlû. The lamp post is stated to have been made by one Bemôja of Dêvanandi. The record is dated Monday the 15th lunar day of the bright half of Mârgasira in the year Śrîmukha. The date cannot be verified.

122.

At the same village (Akkâjahalli), on a fragmentary stone lying by the side of a ruined building.

Size 3'—0" × 1'—6".

Kannada language and characters.

1. Sâlivâhana-śaka-varsham
2. râja-paramêśvara śrî vîrapratâpa
3. śrî-pâda-padmarâdhakarâda
4. châvaḍige saluva Vittinâḍa
5. śrîmatu Kôradarâyarige
6. svâmigaḷu sarvamânyavâgi
7. huṭṭuvaliya muṭisi nimma kaiyinda mâḍuvudu
8. salu koḍa mara . . . grâma sarva

Note.

This inscription is fragmentary and seems to record a request made by a guru whose name is lost in the inscription to the illustrious Kôrada Râyaru to effect improvements on the guru's mânya village by making use of the income derived from the village. The date is worn out.

Tumkur Taluk.

123.

On a broken stone lying in a grove of Honge trees at the village Hebbûr in the Hobali of Hebbûr.

Size 3'—3"×2'—9".

Kannada language and characters.

1. śubham astu
2. Kāḍuvetti Oḍeyar
3. varisa . . . Nāchiya Hegga-
4. ya gaudarige heggaḍe-
5. tanada nāyakatanavanu
6. kottu adake kotta bhūmi
7. aigula idake tappidor
8. pāpakk ilivaru.

Note.

This inscription records the grant of the office of heggaḍenāyaka and the gift of a plot of land of the sowing capacity of 5 koḷagas to Heggayagaḍa of Nāchi by Kāḍuvetti Oḍeyar. The record ends with the usual imprecation.

124.

On a fragmentary stone lying behind the tank at the village Brahmasamudra in the Hobali of Kōra.

Size 2'—6"×1'—6".

Kannada language and characters.

1. svasti Vīra Bommarasar
2. Bāvûran āluvalli
3. Kiriya Kāman turuviṇ-
4. dīnoḷ kādu sattam kalla
5. . . . Dōmaṇṇayyaṃ śrī

Note.

This records the death of a warrior Kiriya Kāman in a fight for protection of cattle during the reign of Vīra Bommarasar at Bāvur and the setting up of a vīragal in his memory by Dōmaṇṇaiya.

125.

On fragmentary stones lying in the waste land to the south of the tank at the village called Agrāhara in the same Hobali.

Old Kannada language and characters.

1. svasti Saka-nṛipa-kālâtîta-samvatsara
śatangaḷ eṇṭu nûra elpatta [ēḷaneyya] (Râ) kshasa-sam-
2. vatsaram pravartise Sôvagâvunḍa
3. dēvarâ soḍaraggam nivēdyakkam
4. Mangasamudra gaṇḍugan kaḷani
5. geydu Kâsiya
6. revitti geyda î vi

Note.

This inscription records the gift of some rice-fields in the village Managasamudra for the service of offering food and lamps to some god (whose name is lost in the inscription) by Sôvagâvunḍa. The inscription is dated in the Saka year 87 (7) Rākshasa. The word *ēḷu* meaning 7 seems to have disappeared in the grant after the word *eṇṭu-nûra elpatta* in line 1. Saka year 877 corresponds to A. D. 955 which coincides with Rākshasa. The date is not verifiable. Several letters have become effaced in the inscription.

149. Archæological Museum.

Eleven silver coins of Moghul Kings and two hundred and twelve miscellaneous copper coins together with an old copper plate illustrative of the tools of smithy craft have been acquired and added to the Archæological Museum. All the coins are under examination. Eight new picture frames have been added to the Museum for exhibiting some more photographs and some of the best drawings of monuments and of places of historic interest in the State have been prepared and kept in the Museum. A catalogue of the Photographs available for sale in the office has been prepared and made ready for the Press. An illustrated catalogue of the coins exhibited in the Museum Cabinet is under preparation.

A complete set of the photographs exhibited in the Museum was forwarded to the British Empire Exhibition held at Wembley in the year 1924. It is gratifying to note that a Certificate of Honour with a medal is awarded to this Department in recognition of participation in the Exhibition.

150. Office work.

1. The monograph on Halebid Temples is still under preparation by Rao Bahadur R. Narasimhachar. A Monograph on the Panchalingeswara temple at Gcvindanahalli has been prepared and submitted to Government for approval. A scheme for the publication of a comprehensive monograph on Hoysala Architecture has been drawn up and submitted to Government for sanction.

2. Fair progress has been made in the printing of the transliteration of the inscriptions of the Supplement to the Mysore District Volumes of the Epigraphia Carnatica. The printing of the transliteration of the inscriptions of the Hassan supplement was completed.

3. Forty-six pages of the General Index to the volumes of the Epigraphia Carnatica were printed during the year.

4. Forty-four publications of the department and twelve photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 172-8-0 has been realised by the sale and remitted to the Treasury.

5. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B.)

6. The Office staff have discharged their duties with diligence and zeal.

151. Before concluding the Report it seems desirable to briefly refer to the opinions received from Oriental Scholars on the interpretation of the Greek Farce published in this report. Dr. Eugen Hultzsck, the retired Epigraphist of Madras, is of opinion that the present interpretation of the whole Farce goes to confirm him in his view that the unknown language in the play is Kannada and that it is sure to interest scholars both in India and Europe. Mr. B. L. Rice, the pioneer of Mysore Archæology, whose knowledge of Kannada language and literature and its cognate dialects is indisputable has written a number of letters stating that the conclusions arrived at in the Report regarding the location of the spot and the language of the play "are justified." He has besides made some valuable suggestions regarding the meaning of some words, both Greek and Kannada, and about the heroine's character. Some of the suggestions have been adopted consistently with sense of the play made out. The king's speech is so interpreted as to cast no slur on the character of Charition who, thanks for the prevailing religious sentiments of the times, had as a vestal virgin a safe asylum in the temple of the (moon?) goddess on the bank of the river.

152. Dr. L. D. Barnett has, however, expressed his doubts about the identity of the language with Kannada. The reasons for his doubts are, as stated by him in his article on the alleged Kanarese speeches in the Oxyrhynchus Papyri published in the Journal of Egyptian Archæology, Vol. XII, Parts I and II, April 1926 as follows:—

I. The identified words should have no features of mediæval or modern language.

II. The interpretation must make good sense and be natural and unforced.

III. The interpreter shall not unduly alter the text.

Dr. Barnett has applied these criteria against the attempt of Dr. Hultzsck at identifying the unknown language of the play with Kannada by tracing some words to that language.

153. The only interpretation that is common to both Dr. Hultzsck and myself is that of the word *Bradis*. Like myself Dr. Hultzsck has identified this word wit

Kan. bêrâdisu meaning 'make them play separately.' Against this Dr. Barnett says "This is wrong. Âdisu is 2nd person singular, causal imperative of the root âdu, play, act, and thus means 'do thou put into play, set into activity, or the like.' 'Bêr' is properly a substantive meaning separation or difference. Whether bêrâdisu could signify 'make (us) play separately' seems to me rather doubtful: the natural meaning, I think, would be 'put into play a change or difference.' But even admitting the former interpretation is possible, we must recognize that the resultant sense is very far from Greek, and is also non-sense, for if the actors are to play, they cannot play separately but must play together." Dr. Hultzsch is not at all wrong. Bêrâdisu is a compound of bêre + âdisu with 'e' after 'r' elided in Sandhi. Bêre is an adverb meaning separately, and it is not the word bêr, a substantive meaning separation or difference, as supposed by Dr. Barnett. Bêre + âdisu = bêrâdisu, means 'cause us or them to play separately.' As the play consists in casting a die (pakte—pagade) marked with even and odd numbers in order to win the stake on seeing its fall with odd number (besa) on the upper surface, the actors had to play separately, i.e., severally, but not together, as imagined by Dr. Barnett. Hence it is not far from the explanation in Greek; nor is it non-sense.

154. As to the elision of 'e' between 'b' and 'r' and of 'u' after 's,' the same explanation that can be given for the change of the word 'tannayurastha'ado' into 'tamnri' by a Marati scribe will hold good. It is nothing but the ignorance of the foreigner to correctly pronounce the word and understand its formation and meaning. Serangapatam for Srirangapattana and Chitaldrug for Chitrâdurga are other living examples of the same type. This explains the objections raised against the identification in the light of the Doctor's last two criteria. The objection made in the light of the first criterion is however strong. According to this, the identification of 'Zabede' with 'habbede' seems to be wrong, in as much as 'h' in the place of 'p' in old Kannada is unusual. It is however possible that the Greek might have pronounced 'p' and 'r' also as 'z,' as for example 'izpara' for 'irpara,' for this is not philological change, but a change due to inability to pronounce the sound. Even admitting that such changes are unwarranted we may hit upon other appropriate words with which it may be equated. It is therefore unreasonable to regard the entire interpretation as wrong simply because the identification does not satisfy the first criterion in the case of a word or two. It is hoped that in the light of the present explanation, Dr. Barnett will reconsider my interpretation and see whether it is not justifiable rather than ingenious, as he was pleased to term it.

155. Again the remarks made by Dr. L. D. Barnett that the passages in question may be gibberish do not seem to be justifiable. If they were gibberish, it would not have been possible for others to repeat them. Besides the repetition of some words by other actors in the farce, the passage pânavam, etc., is repeated by all the king's followers.

156. The observations made by the distinguished Savant of the Mysore University are all based upon the interpretation I supplied to him of the Kannada words in the Farce. He did not want the note to be published. But considering the value of his criticisms, I published it without his consent and on my own responsibility. In a subsequent note, he writes:—

Ransom money for the lady, and dice-throwing by the Indian Chiefs for sharing in the ransom, are, in view of the text, both not very probable. And a ransom would be superfluous in the actual plot. What is more likely is that the chiefs of the hunting party were sharing or apportioning the game (or their food) after the hunt. The Greek text does not necessarily mean drawing of lots, far less, dice-throwing; and the word Kottôs, if it is Kannada, might mean roast meat, and the Chiefs, crying 'Kottos' might be pointing to the roasted animal. In that case, the buffoon's imprecation "may you be kicked by Kottos" though nothing unusual in the idiom, would be specially apposite. But all this is very uncertain. What is morally certain is that the Indians were feasting and drinking, and the interpretation of the text might profitably be sought in that direction. The buffoon's remark, "none of your disgusting ways! stop!" probably refers to an attempt of an Indian Chief to grab the wine with his greasy fingers (they would be eating with their fingers). It may be added that the language of the text may be Proto-Kannada or Proto-Dravidian.

157. To sum up, the following are the results of archæological researches made during the year under report.

(1) Sanctity of person of women living a religious life, irrespective of race and nationality, on the Malabar Coast, as testified in a Greek Farce with Kannada passages contained in the Oxyrhynchus Papyri of the second century, A. D.

(2) The custom of distributing the shares of ransom and other joint acquisitions by casting the dice marked with odd and even numbers, any odd number being taken as a symbol of victory, in the 2nd century, A. D.

(3) The scarcity of wine and other intoxicating beverages on the west Coast of the Karnatic Territory in the early centuries of the Christian Era.

(4) Sea trade between Alexandria and the West Coast of India.

(5) Reference in Sanskrit works to the travels of Fa Hien in India, A. D. 401 to 410.

(6) The date of Kâtantra Vyâkaraṇa (A. D. 300-400).

(7) The Era and the date of Amśuvarman of Nepâl, A. D. 518-519.

(8) The rational views of Tiruvenkaṭâchâryasvân'in and his disciples on Caste system (A.D. 1530 to 1600).

MYSORE, }
September 1926.

R. SHAMASASTRI,
Director of Archl., Researches in Mysore.

APPENDIX A.

STATEMENT SHOWING THE AMOUNTS SPENT DURING THE YEAR 1925-26 FOR THE REPAIRS AND
MAINTENANCE OF ANCIENT MONUMENTS IN THE STATE.

Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned	Amount spent	Remarks
1	Bangalore	Devanhalli	Devanhalli	Birth place of Tipu Sultan	Ordinary repairs	Rs. a. p. 10 0 0	Rs. a. p. 10 0 0	Work not yet commenced.
2	Kolar	Bowringpet	Budikota	Budikota Hill	Putting up a fence	25 0 0	25 0 0	
3	Do	Kolar	Kolar	Mokbara	Repairs to Verandah	306 0 0	306 0 0	
4	Do	Do	Seeti	Sripatisvara Temple	Improvement to Temple	790 0 0	....
5	Do	Chiekbhallapur	Nandi	Tipu Sultan's Palace on Nandi Hills	Annual Repairs	110 0 0	110 0 0	(a) Information not furnished.
6	Mysore	Mysore	Mysore	Sri Svetha Varahaswamy Temple	Colour and white washing and sundry repairs.	45 13 0	45 13 0	
7	Do	Do	Do	Sri Lakshmi Narayanaswamy Temple.	Do	4 0 0	4 0 0	
8	Do	Do	Lingambudi	Mahalingeswaraswami Temple	Urgent repairs	620 0 0	(a)	
9	Do	Nanjangud	Nanjangud	Srikanteswaraswami Temple	Construction of Vasantamantapa	8,581 0 0	(a)	(a) Information not furnished.
10	Do	Seeringapatam	Seeringapatam	Obelisk Monument	Annual maintenance	10 0 0	1 0 0	
11	Do	Do	Do	De Havilland's Arch	Do	10 0 0	6 0 0	
12	Do	Do	Do	Spot where Tipu's body was found.	Repairs to Railing	15 0 0	8 0 0	
13	Do	Do	Do	Inmans Dungeon	Annual maintenance	20 0 0	24 0 0	
14	Do	Do	Ganjam	Gumbaz	Improvement to Verandah, floor, etc.,	2,315 0 0	2,315 0 0	
15	Do	Do	Seeringapatam	Ranganathaswami Temple	Repairs to Gopuram	2,279 0 0	2,279 0 0	
16	Do	Do	Do	Jumma Masjid	Repairs to Masjid	915 0 0	915 0 0	
17	Do	Do	French Rocks	Webb's Monument	Annual maintenance	15 0 0	20 0 0	
18	Do	Do	Melkote	Narayanaswami Temple	Repairs to Temple	1,102 0 0	882 0 0	
19	Do	T. Narasipur.	Somanathpur.	Kesava Temple	Annual maintenance	180 0 0	181 0 0	
20	Do	Do	Talkad	Vaidyesvara Temple	General repairs, etc.,	2,100 0 0	1,630 10 4	
21	Do	Do	Do	Kirti Narayana Temple	Do	411 0 0	411 0 0	
22	Do	Nagamangala.	Nagamangala	Adi Madhavaswami Temple	Repairs to temple	410 0 0	410 0 0	
23	Tumkur	Maddagiri	Maddagiri	Malleswaraswami Temple	Urgent repairs to compound wall	492 0 0	492 0 0	
24	Do	Do	Midigeshi	Venkataramanaswami Temple	Examining cracks and chunam plastering	80 0 0	79 15 0	

APPENDIX A—*concl.*

Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned	Amount spent	Remarks
45	Shimoga ..	Shimoga ..	Keladi ..	Ramesvaradevaru Temple	Repairs to Temple	Rs. a. p. 11,840 0 0	Rs. a. p. (c)	(c) Information not furnished. Work is said to be almost complete.
46	Do ..	Nagar ..	Nagar ..	Sivappa Naik's Palace in the Fort.	Marking the site and repairs	30 0 0	30 0 0	
47	Do ..	Tirthahalli ..	Kavaleddurga, ..	Fort ..	Pay of watchman	84 0 0	84 0 0	
48	Chitaldrug, ..	Holalkere ..	Heggere ..	Channa Parsvanatha Basti ..	Repairs	723 0 0	659 0 0	
49	Do ..	Molakalmuru ..	Jatangi ..	Ramesvara Hill ..	Pay of watchman	72 0 0	72 0 0	
50	Do ..	Harihar ..	Harihar ..	Hariharesvara Temple	Repairs	182 0 0	182 0 0	

APPENDIX B.

(1) LIST OF PHOTOGRAPHS TAKEN DURING 1925-26.

Size	Description	Village	District
×10	Lakshminarayana Temple, Figure of Narayana	Brahmasamudra	Kadur
×10	Do Lintel on Sukhanasi door way.	do ..	do
0×8	Do North-West view ..	do ..	do
×10	Someswara Temple, Surya figure	Kabali ..	do
0×8	Do North-east view ..	do ..	do
×6½	Do South view ..	do ..	do
0×8	Siddeswara Temple, South-west view ..	Devanur ..	do
×6½	Do South east view ..	do ..	do
×4½	Someswara Temple, Linga in the Garbhagriha	Sompura ..	do
×4½	Do South view ..	do ..	do
×10	Kesava Temple, Ceiling in Navaranga ..	Honnava ..	Hassan
×10	Do do ..	do ..	do
0×8	Do Figure of Kesava ..	do ..	do
0×8	Do Doorway of Garbhagriha ..	do ..	do
×6½	Do South view ..	do ..	do
×10	Allalanatha Temple, Figure of Allalanatha	Kondajji ..	do
0×8	Channakesava Temple, Figure of Channakesava,	Hirekadalur ..	do
0×8	Do East view ..	do ..	do
×4½	Do South West view ..	do ..	do
×4½	Do North-West view ..	do ..	do
×4½	Do Figure of Kesava ..	Ambuga ..	do
×4½	Do South-West view ..	do ..	do
×6½	Do Figure of Kesava ..	Kausika ..	do
×4½	Do North-West view ..	do ..	do
×4½	Do Figure of Kesava ..	Mosale ..	do
×4½	Kalleswara Temple, South-West view ..	Kannagala ..	do
×4½	Darbar Hall of Sivappa Naik: Front view ..	Nagar ..	Shimog
×4½	View of the pond	Ananthapur ..	do
×4½	Do	do ..	do

tereoscopic Views of these were also taken during the year.

(2) LIST OF DRAWINGS PREPARED DURING 1925-26.

- Archaeological map : Still under completion.
- Key Map of Govindanahalli Village.
- Plan of Sadasiva Temple at Nuggihalli.
- Someswara Temple at Kabali.
- Kesava Temple at Hirekadalur.
- Plan and elevation of Temple at Periyapatna.
- Design for the Gopuram at Devaragudipalli, Bagepalli Taluk.

DRE,

1926.

}

R. SHAMASASTRI,
Director of Archl. Researches in Mysore.

APPENDIX C.
INSCRIPTIONS IN KANNADA CHARACTERS.

ಬೆಂಗಳೂರು ದಿಷ್ಟಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಅನೇಕಲ್ ತಾಲ್ಲೂಕು.

1

ಅನೇಕಲ್ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕಾಡುಜಕ್ಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಬಳಿ
ಕೋಟೆ ಹೊಲದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ-4'-0"×3'-6"

- | | | |
|--|--|--|
| <p>1 ಶ್ರೀಮತುಚಿಕರಾಯತಂ</p> <p>2 ಮೇಗೌಡರವರು ಗ್ರಾಮ</p> <p>3 ಕಾಧಿಸತ್ತ ಅಯ್ಯಪಗೆ ಅಡವಿಯಬೇ</p> <p>4 ಡಜಕ್ಕನಹಳ್ಳಿಯನು ತಿಮ್ಮಗೌಡಗೆ</p> | \| | <p>5 ನೆತ್ತರುಕೊಡಿಗೆ ಅಕಿಕ್ಕೊಟ್ಟರು</p> <p>6 ಯಿದಕೆತಪದರೆ ಬಲಗೈ</p> <p>7 ಯೆಡಗೈಯವನ ಯಂಜಲಿ</p> <p>8 ಗೆ ಆಸಮಾಡಿದಹಾಗೆ</p> |
|--|--|--|

2

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಇಂಡಲವಾಡಿ ಗ್ರಾಮದ ಮರಿಯಮ್ಮನ ದೇವಾಲಯದ ಜಗಲಿಯ ಮೇಲೆ.

ಪ್ರಮಾಣ-3'-0"×2'-0"

- | | | |
|---|--|---|
| <p>1 ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವ</p> <p>2 ರುಷ . . . ಕೀಲಕಸಂವತ್ಸರದ ಆ</p> <p>3 ಪಾಠ ಬ ೫ ಲು ರಾಮನಭೋಯಿ ಇಂ</p> <p>4 ಡಲವಾಡಿಗುಡಿಯಕೆಲಸ . . . .</p> | \| | <p>5 . . . ಮಾಡಿದ ಇದಕೆ ಕೊಟ್ಟ</p> <p>6 . . . ಗದ್ದೆ \|\| ಮೂಲಸ್ಥಾನದೇವರು</p> <p>7 ಸಾಕ್ಷಿ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ</p> |
|---|--|---|

3

ಅದೇ ಇಂಡಲ ವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ತೋಟಿಯ ಇನಾಮತೀ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ-3'-0"×1'-0"

- | | | | | | | |
|-----------------------------------|--|--|--|--------------------------------------|--|-----------------------------------|
| <p>1 ವಿಳಂಬ ಸಂ</p> <p>2 ವತ್ಸರದ</p> | \| | <p>3 ಜ್ಯೇಷ್ಠ ಶು ೩ ಲು</p> <p>4 ಯೆಂಡ್ಲಡಿ</p> | \| | <p>5 ತಮ್ಮಗೌಡ</p> <p>6 ನು ಗಂಗನಿಗೆ</p> | \| | <p>7 ಕೊಟ್ಟು</p> <p>8 ಗದ್ದೆ \|\|</p> |
|-----------------------------------|--|--|--|--------------------------------------|--|-----------------------------------|

ಹಾಸನದ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಆಲೂರು ಸೆಬ್ ತಾಲ್ಲೂಕು.

4

ಆಲೂರು ಸಬ್ ತಾಲ್ಲೂಕ್ ಪಾಳ್ಯದ ಹೋಬಳಿ ಪಾಳ್ಯದಲ್ಲಿ ಜನಾರ್ದನ ದ್ವೈವಸ್ಥಾನದ
ನವರಂಗವ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸು ೧೩ ಋತು ಆಶ್ವೀಯಗೋತ್ರ
2 ದಹೆಗ್ಗುಪ್ಪಗಳವಿತ್ತಾಯಗಳ ವಾಕ್ಯಳು ಮಲ್ಲರಸರು ಮಂಗಳಯದ
3 ಶ್ರೀಜನಾರ್ದನ ದೇವರಿಗೆ ಸಮರ್ಪಿಸಿದ ಚಿಂತದ ತೋಡಹದಧವಳಂ
4 ಖಕ್ಕೆ ಮಂಗಳಮಹಾಶ್ರೀ || ಶ್ರೀಕಾಂತಾಯ ಜನಾರ್ದನಾಯ ಸಮ
5 ದಾದಾಶ್ರೀಯಗೋತೋದ್ಭವಸ್ಥೀತೇ ಪಾರ್ಥಿವಸತ್ಯರೇಗುಣನಿಧಿಮೃಗ್ಗ
6 ಪುನುಶ್ರೀಶ್ವರಃ ಶುದ್ಧೇಕಾರ್ತಿಕಪಕ್ಷ (ಗೇ) ಹರಿದಿನೇಹಗ್ಗಪ್ಪವಿತ್ತಾ
7 ಯಜೋಧ್ಯಾನೋತ್ಪಟಿತದೈತ್ಯ ಜನ್ಮಧವಳಶ್ರೀಪಾಂಚಜನ್ಯಂ
8 ಜಯಾ || ಶ್ರೀ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅರ್ಕಲ್‌ಗೂಡು ತಾಲ್ಲೂಕು.

5

ಅರ್ಕಾಲ್‌ಗೂಡಿನಲ್ಲಿರುವ ಕೆಸವತ್ತೂರ್ ಶ್ಯಾನುಭಾಗರು ಕೋಣನೂರು ಪ್ರತಿಷ್ಠಾಪನೆಯನ್ನು
ಬಳಿ ಇದ್ದ ತಾಮ್ರಶಾಸನ.

2' ಪೂಗಿ $7\frac{1}{2}'' \times 11''$

ಕೇಶವ (ಕನ್ನಡದಲ್ಲಿ)

(ದೇವನಾಗರೇಕ್ಷರದಲ್ಲಿ ಬರೆದಿರುವುದು)

‘ನೆಯ ಜಲಗೆಯ ಮುಂಭಾಗ)

- 1 ಶುಭಮಸ್ತು | ನಮಃಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನ
2 ಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಹರ್ಲೀಲಾವರಹಸ್ಯದೌಷ್ಠ್ಯಾದಂಡಃ
3 ಸಪಾತುವಃ | ಹೇಮಾದ್ರಿಶಿಖರಾಯಸ್ಯಧಾತ್ರೀ ಭತ್ರಶ್ರಿಯಂ ದಧೌ | ಶ್ರೀಮತ್ಪುರಾ
4 ಸುರಾರಾಧ್ಯಚರಣಾಂಬುರುಹದ್ವಯಂ | ಸ್ವನಾಭಿಕಮಲೋತ್ಪನ್ನವಿಧಾತಾರಂಹ
5 ರಿಂಭಜೆ | ನೋಮವಂಶಸಮುದ್ಭೂತೋ ರಾಜಾಗೋಪಾಲಭೂಪತಿಃ | ಅಪ್ರಿಗೋ
6 ತ್ರೀಯುಷಶ್ಯಾಖೇ ಆಪಸ್ತಂಬೋಕ್ತಕರ್ಮವಾಃ | ತತ್ತನೂಜಸ್ತುಧರ್ಮ
7 ಜ್ಞೋರಾಜಾಕ್ರೀರಂಗಳೂಪತಿಃ | ಸದಾವೇಲಾಪುರೀವಾಸಂ ಚಕಾರಹ
8 ರಿಸನ್ನಿಧೌ | ವೇದಾಸ್ಯ ಬಾಣೇಂದುಮಿತೇಶಕಾಬ್ದೇ ಪ್ರವರ್ತಮಾನೇ
9 ಪ್ಲವನಾಮವರ್ಷೇ | ವೇಲಾಪುರೀಕೇಶವಸಂನಿಧಾನೇಚಂದ್ರೋಪರಾ
10 ಗೇಮಧುಪೂರ್ಣಿಮಾಯಾಂ | ಶ್ರೀರಂಗರಾಯೋವಿಪ್ರಾಯಃಕುಂಭಯುಗ್ವಿಜ್ಞಾಯ
11 ಧರ್ಮಿಣಿ | ಅಶ್ವಲಾಯನನೂತೋಕ್ತ ಕರ್ಮಿಣೀಲೋಕಬಂಧವೇ | ಶಂ

- 12 ಕರಾಖ್ಯಸ್ಥಭಟ್ಟಸ್ಥಪುತ್ರಾಯಸಕುಟುಂಬಿನೇ | ನಾಮ್ನಾ ಶಂಕ
 13 ರಸಂಕ್ಷಾಯಕಾಶ್ಯಪಾಯಮಹಾತ್ಮನೇ | ವೇಲಾಪುರಸ್ಥರಾಜ್ಞೇ
 14 ಸ್ತಿದೇಶೇಕರ್ನಾಟಸಂಜ್ಞತೇ | ಕೂತೂರಾಹ್ಯಯಗ್ರಾಮಸಂನಿಧೌ
 15 ದತ್ತವಾನ್ಮದಾ | ನಾಮ್ನಾ ಭರತವಳ್ಳೀತಿಪಲ್ಲಿಂ ಸರ್ವಸಮೃದ್ಧಿ
 16 ದಾಂ | ಅಗ್ರಹಾರಂ ಸರ್ವಮಾನ್ಯಂತಾಮ್ರಶಾಸನಪೂರ್ವಕಂ |
 17 ಶ್ರೀರಂಗರಾಜತೇಲಬ್ಧಿಗ್ರಾಮಂ ಶಂಕರನಾಮಕಃ
 18 ಸ್ವಕೀಯಪಿತೃಮಾತ್ರಾದಿಸ್ವರ್ಗವಾಪ್ತೃರ್ಥಮಾತ್ಮನಃ
 19 ಸರ್ವಶ್ರೇಯೋಭಿವೃದ್ಧ್ಯರ್ಥಂಬ್ರಾಹ್ಮಣೇಭ್ಯೋಮುದಾದದಾ | ಶೃತಾ
 20 ಧ್ಯಯನಕೀರ್ತೀಭ್ಯೋಯಾಯುಷಾಕೇಭ್ಯವನಚ | ತ್ರಯೋದಶಾಭೀ
 21 ಸ್ವರ್ಯತೇಭ್ಯಃ ಕೇಶವಪ್ರಿಯತೇಸ್ವಯಂ |

(Iನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 22 ಏತೇಪಾಂಸಾಮಗೋತ್ರಾಣಿವಹ್ಯತೇಹ್ಯನುಪೂ
 23 ಸ್ಥಗತಃ | ನುಬ್ರಹ್ಮಣ್ಯಾದೇವರಿಗೆ ಪೊಂದುವೃತ್ತಿಂ |
 24 ಆಶ್ವಲಾಯನಸೂತ್ರದಕಾಶ್ಯಪಗೋತ್ರದ
 25 ಶಂಕರಭಟ್ಟರಕುಮಾರ ಶಂಕರಭಟ್ಟರಿಗೆವೃತ್ತಿವೊಂ
 26 ದುಂ | ಆಶ್ವಲಾಯನಸೂತ್ರದ ವಸಿಷ್ಠಗೋತ್ರದ ಶ್ರೀನಿವಾಸ
 27 ಭಟ್ಟರಕುಮಾರದೇವಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ವಂದುಂ | ಆಶ್ವಲಾಯನ
 28 ಸೂತ್ರ ಹರಿತಗೋತ್ರದ ಕೃಷ್ಣಾಚಾರ್ಯರಮಗ ವೆಂಕಟಾಚಾರ್ಯಗೆ ವೃತ್ತಿ
 29 ವೊಂದುಂ | ಆಶ್ವಲಾಯನಸೂತ್ರ ಭಾರದ್ವಾಜಗೋತ್ರದ ಹರಿಭಟ್ಟರ
 30 ರಕುಮಾರ ಕೃಷ್ಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿಂ | ಅಪಸ್ತಂಬಸೂತ್ರದ ಲೋ
 31 ಹಿತಕಾಶಿಕಗೋತ್ರದ ತಿರುಮಲಭಟ್ಟರ ಕುಮಾರ ವೆಂಕಟಾ
 32 ದ್ರಿಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ | ಆಶ್ವಲಾಯನಸೂತ್ರಕಾಶಿಕಗೋ
 33 ತ್ರದ ಚೆಂನಿಗರಾಯ ಭಟ್ಟರ ಮಗ ವೆಂಕಟಾದ್ರಿ ಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂ
 34 ದುಂ | ಅಪಸ್ತಂಬಸೂತ್ರ ಕಾಶ್ಯಪಗೋತ್ರದ ನಾರಸಿಂಹಭಟ್ಟ
 35 ರಕುಮಾರಕೃಷ್ಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ವೊಂದುಂ | ಬೇಡಧಾಯನಸೂತ್ರ
 36 ದಜಾವದಜ್ಞಾನತ್ಸಗೋತ್ರದ ಲಿಂಗಾಭಟ್ಟರಕುಮಾರ
 37 ದಾನಿಶ್ವೇಶ್ವರಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ | ಆಶ್ವಲಾಯನ
 38 ಸೂತ್ರದಭಾರದ್ವಾಜಗೋತ್ರದ ಲಿಂಗಾಭಟ್ಟರಮಗ ಸು
 39 ಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ |

(IIನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 40 ಆಶ್ವಲಾಯನಸೂತ್ರದ ಹರಿತಗೋತ್ರದ ಶಂಕ
 41 ರಭಟ್ಟರಮಗ ಸೂರ್ಯನಾರಾಯಣಭಟ್ಟರಿಗೆ ವೃ
 42 ತ್ತಿವೊಂದುಂ | ಅಪಸ್ತಂಬಸೂತ್ರದ ಭಾರದ್ವಾಜಗೋತ್ರದ
 43 ಸುಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರ ಕುಮಾರ ಕುಕ ನಿಂಗಭಟ್ಟರಿಗೆ ಅ
 44 ರ್ಧವೃತ್ತಿ || ಆಶ್ವಲಾಯನಸೂತ್ರದ ಭರದ್ವಾಜಗೋತ್ರದ
 45 ನಾರಾಯಣಭಟ್ಟರಕುಮಾರದೇವರಭಟ್ಟರಿಗೆವೃತ್ತಿ ಅರ್ಧ |
 46 || ಈ ಗ್ರಾಮಕ್ಕೆ ಚತುಃ ಸೀಮೆವಿವರ | ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ಕು
 47 ಪ್ಪವಲಿ | ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿ ನೆಲಿಕೆರೆ | ಪಶ್ಚಿಮದಿಕ್ಕಿನ
 48 ಲ್ಲಿ ಹಂತನಮನೆ | ಉತ್ತರದಿಕ್ಕಿನಲ್ಲಿ ಮಾವನೂರ | ಇವರ
 49 ಮಧ್ಯರಾಷ್ಟ್ರದಲ್ಲಿ ಭರತವಲ್ಲಿ | ಈ ಭೂಮಿಗೆಸಲುವ ಜಲಪಾಪಾಣ
 50 ನಿಧಿನಿಕ್ಷೇಪ | ಅಕ್ಷೀಣಿ | ಆಗಾಮಿಸಿದ ಸಾಧ್ಯಂಗಳೆಂಬ ಅ
 51 ಪ್ಪಭೋಗತೇಜಸ್ವಾಮ್ಯಂಗಳನು ಅನುಭವಿಸಿಪುತ್ರಪಾತ್ರಪಾರಂ
 52 ಪರ್ಯಂತರವಾಗಿ ದಾನಧರ್ಮವಿಕ್ರಯಯೋಗ್ಯವಹಂತೇ ಆ
 53 ಚಂದ್ರಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಇಹರಿಯಂದು
 54 ಸಹಿರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ವೇಲಾಪುರೀ
 55 ಕೇಶವನಸಂನಿಧಿಯಲ್ಲಿ ಕೊಟ್ಟ ಆಗ್ರಹಾರ ||—||
 56 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಶ್ರೇಯಾನುಪಾಲನಂ | ದಾ
 57 ನಾತ್ಮ್ಯಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಚುತಂಪದಂ | ಸ್ವ
 58 ದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ

(IIನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 59 ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇ
 60 ತ್ | ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇತ್ತವಸುಂಧ
 61 ರಾಂ | ಪಷ್ಪಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ವಯಾಂಜಾಯತೇ ಕ್ರಿ
 62 ಮಿಃ | ಏಕೈವಭಗಿನೀಲೋಕೇಸರ್ವೇಪಾಮೇವಭೂಭುಜಾಂ ||
 63 ನಭೋಜ್ಯಾನೇಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತವಸುಂಧರಾ | ಸ್ವದತ್ತ
 64 ಪುತ್ರಿಕಾಧಾತ್ರೀ ಪಿತೃದತ್ತಸಹೋದರೀ | ಅನ್ಯೈರ್ದತ್ತಮಹೀ
 65 ಮಾತಾದತ್ತಂಭೂಮಿಂಪರಿತ್ಯಜೇತ | ಮದ್ವ್ಯಂಶಜಾಪರಮಹೀ
 66 ಪತಿವಂಶಜಾವಾ ಏಭೂಮಿಪಾಸತತಮುಜ್ವರಧರ್ಮ
 67 ಚಿತ್ತಾಃ | ಮದ್ಧರ್ಮಪೇವ ಪರಿಪಾಲಿತಮಾಚರಂತಿತತ್ತ್ವಾ
 68 ದಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ | ಶ್ರೀವಂಶಕಟೇಶ || = ||
 69 ಆಶ್ವಲಾಯನಸೂತ್ರ ಕಾಶ್ಯಪಗೋತ್ರದ ಶಂಕರಭಟ್ಟರ ಮ
 70 ಗನುಶಂಕರೈರ್ಯುನವರಿಗೆ ಕಣತೂರಗ್ರಾಮದಲ್ಲಿ ಪ್ರಭುವೂ
 71 ನೈವಾಗಿ ಕೊಟ್ಟ ಸ್ವಾಸೆ ವೈದೋಡನ ಖಂಡುಗದಲ್ಲಿ ಮೂರುವರೆ
 72 ಖಂಡುಗಗಿದ್ದೆ ಇದಕ್ಕೆ ಸಲುವ ಹೊಲ ಇದನ್ನು ಅನುಭವಿ
 73 ಸಿಕೊಂಡುಕಣತೂರಿಗೆ ಸಲುವ ಸೀಮೆಗೆ ಹೆಬಾರ
 74 ಕೆಯನ್ನು ಮಾಡಿಕೊಂಡು ಸುಖದಲ್ಲಿ ಇರುವದು ಯಂ
 75 ದುಕೊಟ್ಟ ಪ್ರಭುಮಾನ್ಯದಸ್ವಾಸ್ಥೆ ||ಶುಭಮಸ್ತು |

ಶ್ರೀರಾಮ (ಎಂದು ಕನ್ನಡದಲ್ಲಿ ರುಜುವಿದೆ)

ಬೇಲೂರು ತಾಲ್ಲೂಕು.

6

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬೆಯಲ್ಲಿ ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದೊಳಗೆ ಸೋಮನಾಯಕಮ್ಮನವರ
ಗುಡಿಯ ಉತ್ತರಗೋಡೆಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು.

- 1 ತಾರಣಸಂವತ್ಸರದ ವೈಶಾಖ ಸು ೫ ಸೋ ದಂದು ಸುಭಾಗ್ಯ
- 2 ಪುರದಪ್ರಸನ್ನಕೇಶವದೇವರವೃತ್ತಿ ೧೫ ದಸಿದ್ಧಾ ಯನಪ್ಪಿಯಾಗಿ
- 3 ಅಮೃತಪಡಿಯಹೊಂನೋಳಗಸಿದ್ಧಾ ಯವತಪ್ಪುತಿಟ್ಟು ತೆಪಲಾ
- 4 ರದೆ ಶ್ರೀಕಾಯನಡೆಯದೇಕೆಟ್ಟ ಕಾರಣದಿಂದನೂಮಾದೇವಿಯ
- 5 ರು ಆಮಹಾಜನಗಳು ಆ ನಂಬಿಯರು ಹದಿನೆಂಟುನಾಡವೈವ್ವ ವರ ಮುಂದಿಟ್ಟು
- 6 ಈಹದಿನಯ್ಯುವಿತ್ತಿ ಯೊಳಗೆದೇವರಿಗಿತ್ತಿ ೨ ಮಾನ್ಯಮಾಡಿ ವಿತ್ತಿ ೧೩ ವಂ
- 7 ಬ್ರಾಹ್ಮಣಿಗೆ ನಾರಸಿಂಗದೇವನರಾಜ್ಯದಲ್ಲಿ ಆಪೂರವಿತ್ತಿ ಯೊಪಾದಿಯ
- 8 ಸಿದ್ಧಾಯವ ತತ್ತು ಆಧಿ ಕ್ರಯ ದಾನಕೆ ಸಲವಂತಾಗಿ ಧಾರೆಯನಿಬದು
- 9 ಕೊಟ್ಟರು | ಅಂತಪುರಕ್ಕೆ ತಮ ಸುಹಸ್ತದೊಪ
(ನಾಗರಹರದಲ್ಲಿ) ಶ್ರೀಗೋಪಿನಾಥಾ
- 10 (ಕನ್ನಡಹರದಲ್ಲಿ) ಪ್ರಸನ್ನ ಕೇಶವ

7

ಬೇಲೂರು ಹೋಬಳಿ ರನ್ನಗಟ್ಟಿ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 2'—0"

- 1 ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
- 2 ಸಂಭುವೇ || ಸಿವಾಯ ||
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧರಾಧಿಪಮಸ್ತ ಕವಿನ್ಯಸ್ತ ಹಸ್ತನುದಿತಜಯಶ್ರೀವಿಸ್ತಾರಿಸ್ತ ನಹಾರಂಪ್ರಸ್ತ
- 4 ತ್ಯಂಪುಣ್ಯಮೂರ್ತಿವಿನಯಾದತ್ಯ ಮುಳಿಸಿಂದೇಶದಧೀಶಕಂಟಕರಜೇರಂ ಕಿತ್ತು ಒಗ್ಗಿತ್ತಿ ಒಕ್ಕಿ
- 5 ದೋಬ್ಬಳದಿಂದೆಯ್ದಿ ನಿಮಿಟ್ಟಿ ಒಭೂತಳಮನೇಕಚ್ಚ ತ್ರಿದಿಗಂಗಮಣ್ಣ ಲಮಂಪಾಳಿಸಿದಪ್ರಜಾಮುದಮ
- 6 ನತ್ಯುತ್ಸಾಹದಿಂದಮಾಡಿಪೊಯ್ಸಳದೇವಂ ಗಾನಾಡುಜೇಯಯ್ಯನಲು ವಾಸವನ
- 7 ಗುಭಾಸ್ಕರತನುಭವನೈತಿವಾರ್ಧಿರಾಜಮೇಘಸಮೂಹಪ್ರಭೇಧಧನಾಧಿಪವಿರಾಜಿತ
- 8 ಗೋಮಿನೀಶ್ವರೇಂಬೀಸಮುದಾದಿಗೀಶ್ವರರನೇಕಗುಣಾಗ್ರಾಣಿಭಾಸಂಗಮಾಳ್ಳ ಸಸಿಯರ್ಕರು
- 9 ಹ್ಲನಗಮುಟ್ಟಿನೆಗಂಕಮಳಾಸನಾಯುವ ನೆಟ್ಟನೆಹಗರ್ಗಿಣಲ(ದಿಂ)
- 10 ದಿಂದೊಟ್ಟಯ್ಯವವೈರಿಭೂಪರಂನೋಡವೊದಲ್ಗಟ್ಟ ದಭಾಸಂಪರಿಯಿಂದೊಟ್ಟ
- 11 ಜೆಯಿಂಗಿಲ್ ಮುಗ್ರಸಮರಾಂಗಣದೊಳ್ || ಚಲದನೆಹಗೇಮಲದಿಹವೈ ಹಗದಿಪು
- 12 ಬಣ್ಣಕ್ಕೆ ಕಾಣಪ್ಪಂ ತಂನಂನೇಪೊಪ್ಪಿಪತಿಗೆಸಂನಣವೊಪ್ಪಿಯಂಗನಹ
- 13 ನ್ತನಲ್ಲೆ ಮೊನೆಯೊಳಭಾಸ ಸ್ವಸ್ತಿ ಸಕನ್ಯಪಕಾಲಾತೀತನಂವತ್ಸರಸಹಸ್ರಂ
- 14 ತೀವಿಚಾಳಕ್ಕಿವಿಕ್ರಮಕಾಲ ೧೯ನೆಯ ಧಾತುಸಂವತ್ಸರದವೊಶ್ಯಸುದ್ಧ ೩ ಬ್ರಿಹವಾರ ಶ್ರೀಮ
- 15 ನ್ತಹಾಮಣ್ಣಿಳೇಶ್ವರತ್ರಿಭುವನಮಲ್ಲವಿನಯಾದಿತ್ಯ ಪೊಯ್ಸಳದೇವರುಗೇಗಮಣ್ಣ
- 16 ಉಮುನುಮಲೆಯೇಱುಕೊಂಗುವನೇಕಚ್ಚ ತ ದಿಂದಾಳುತ್ತ ಮಿರಲುಶ್ರೀಮತುಬಣ್ಣವಿ
- 17 ನಾಸನಾಳಗುವುತಮೊದಲ್ಗಟ್ಟ ದಬಿಜ್ಜ ಗಾವುಂಡಗವೊಜಬಿಗಾವುಣ್ಣಿ ಗಂಪು
- 18 ಟ್ಟದಮಗಂಸುಪುತ್ರಾಕುಲದೀಪಕನಿನಿಸಿಗೊ ಭಾಸಗಾವುಣ್ಣಿ ಅನ್ತಾತಂ
- 19 ನಾಳಗವುಣ್ಣಿ ತನಗಯ್ಯುತ್ತ ಮಿಣ್ಣು ರಣಕೆಯಕಟ್ಟ ದಲೂರಂಮಾಡಿಸಿಬ
- 20 ಟ್ಟಿಗೆಪ್ಪಿಯಂ ಕಟ್ಟಿಸಿ ಎತಹಿಕಾವನಂಬಗಪ್ಪಿ ಯಂಮಾಡಿ: ಬಾಚೇಸ್ವರಯಂಬದೇವಾ
- 21 ಲ್ಯಮನೆತ್ತಿ ಸಿದೇವಸ್ವಕೆಂದುಕೇಪಿಯಕೆಳಗೆಯುಂದೇವಾಲ್ಯದಮುಂದೆಯು ಮಾಗಿ
- 22 ಮೂನೂಪುಭತ್ತ ದಭೂಮಿಯಬಿಟ್ಟು ಮತ್ತಂಬಳ್ಳಿಗೆಪ್ಪಿಕೆಳಗೆನೂಪುಭತ್ತ
- 23 ದಭೂಮಿಯಹನ್ನ ಸಂಬಿಟ್ಟು ಅನ್ತ ಬಿಟ್ಟದತ್ತಿ ಗಾವನಾನುಂತಪ್ಪಿದನಪ್ಪಡೆವಾ
- 24 ಣರಾಸಿಯಲುಕವಿಲಿಯಕೊಂಡನಗತಿಗಿಸಂದ || ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಯೋಹರೇತ
- 25 ವಸುಂದ್ಧ ೨: | ಪಪ್ಪಿವ್ವರ್ಶಸಹಶ್ರಾಣಿವಿಪ್ಪಾಯಾಂಜಾಯತೇಶ್ರಿಮಿ || ಚೆಗವಕ್ಕೆ ಹೆಸ
- 26 ಸವುಕಲಿಯಾಚಾರಿಗಂಚಂದಿಯಬೆಗಂಪುಟ್ಟ ದಮಗಂಬಮ್ಮಾ ಚಾರಿಪುಟ್ಟದ
- 27 ತುಣುವಳದೇಪಿಯಂಣಹಡದಭೂವಿ: || |

8

ಅದೇ ರಸ್ತೆ ಗಟ್ಟಿ ಗ್ರಾಮದ ತಿರುಮಲದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 3'—0"

- | | |
|--------------------------------------|--|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶ | 5 ರವರು ಸಹಿರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾ |
| 2 ಕವರುಷ ೧೫೮೭ನೆಯ ಶಾರ್ವರಿಸಂವತ್ಸರದಪುಷ್ಯ | 6 ಗಿಣ್ಣೊಟ್ಟ ರಣಗಟ್ಟಿ ಗ್ರಾಮದಚತುಸ್ತೀಮಯನುಅನು |
| 3 ಬಂ ಲೂ ಶ್ರೀಮತುಮುಳುವಾಗಲಕ್ಕಪ್ಪಾನಂ | 7 ಭವಿಸಿಕೊಂಡುಬಹುದೆಂದುಕೊಟ್ಟ ಶಿಲಾಶಾಸನ |
| 4 ದಸ್ತಾಮಿಗಳವರಿಗೆ ಶ್ರೀರಂಗರಾಯದೇವರಾಯ | 8 ಕೈಭೂದಾನದಧರ್ಮಶ್ರೀ |

9

ಅರೇಹಳ್ಳಿ ಹೋಬಳಿ ಆಲೂರು ಊರಬಾಗಿಲಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" × 2'—0"

- | | |
|-----------------------|----------------------|
| 1 ಸ್ವಸ್ತಿ ತಗರೆನಾಡ ಆಲೂ | 5 ಕಾಳಗದಲಿಖಿದು |
| 2 ರವಾಚಿಗಾಮುಂಡಂ | 6 ಸತ್ತಂ ಹೆಣ್ಣಿತಿ ಮಾಡ |
| 3 ಬಿಲ್ಲಮಂಕಡಿಯಾ ಡಿ | 7 ಬೈನಿಖಿಸಿದಳು |
| 4 ಕಡವಸ್ತು ಕವಿಯು | |

10

ಅದೇ ಹೋಬಳಿ ಕಂದಾನಾರದ ಕಲ್ಲೇಶ್ವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 2'—0"

(1ನೆಯ ಪಟ್ಟಿ)

- | | |
|--|------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂ ಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರವ | 5 ಬೈರಗಾಮುಂಡನಮಗವಾಚಿಗಾಮುಂಡಂ . |
| 2 ತ್ರಿಪುರಾಸಿಂಹದೇವರಸರಾಜ್ಯಂಗೆಯೆ ಬರೆ | 6 ತಗರೆನಾಡಪ್ರಜೆಗಾವುಂಜುಗಳು |
| 3 ಯವಾಗಳು ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಮಾಘಸಂಕೃ . | 7 , ಕಾವಿ ಬಿ |
| | 8 ಅಸ್ತಿಸತ್ತಡೆಮಗಂಮಾದಯನಿಖಿಸಿದಬೀರಗಲು |

(2ನೆಯ ಪಟ್ಟಿ)

- 4 ಶ್ರೀಸ್ವಸ್ತಿ ಕಂದವುರಂಕಾಳಗದೊಳು ಚಂದಗಾಮುಂಡ

11

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 2'—0"

(1ನೆಯ ಪಟ್ಟಿ)

- | |
|---|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣೋಳೇಶ್ವರ |
| 2 ಶ್ರೀವೀರನಾರಸಿಂಗ |
| 3 ದೇವಪ್ರಾಥಮೀ |
| 4—6 |

(2ನೆಯ ಪಟ್ಟಿ)

- | |
|---|
| 7 |
| 8 ಕನ್ನೆಯನಾಯಕನರಸನ ಹುರದ ಘಟ್ಟದೂ |
| 9 ಳಗೆಪಲಂಬುಬರುಕಳ್ಳರುತಾಗಿದಡೆ ಕೊನ್ನು ತಾನುಂಸುರಲೋಕಪು |
| 10 ಪುನಾದಕನ್ನೆಯನಾಯಕನಮಗ ಬಿ |
| 11 ಅನಾತನತಂಮ ದೇಕಣಂ ಪರೋಕ್ಷವಿನೆಯಮಂಮಾಡಿ ವೀರಗಲ್ಲುನಿಲಿಸಿದ |
| 12 ಸಾಸಿರ |
| 13 |

12

ಅದೇ ಹೋಬಳಿ ತೊಳಲು ಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫಿತೋಟದಲ್ಲಿ ಜನವಿಗ್ರಹವಿರುವ ಪಾಳುಬಸ್ತಿಯ ಬಳಿ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 1'—6"

- | | |
|---|--|
| 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಧ್ಯಾ | 8 ಸಿದರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟು |
| 2 ಮೋಘಲಾಂಚನಂ ಜೇಯಾತ್ಮೈಕೋಕ್ಯನಾ | 9 ಯಿಸಿದರುಮನೆಯಮಾಡಿನಡುವುರನುಮಂನಟ |
| 3 ಭಸ್ಮಾಸಾನಂಜಿನಸಾಸನಂ\|ಸ್ವಸ್ತಿಯಮನಿ | 10 ರು ಇನಿಸಕ್ಕಂಯಿಕ್ಕಿ ಪೂಜಿಸಿದಗದ್ಯಾಣವೆಪ್ಪ |
| 4 ಯಮಸ್ವಾಧ್ಯಾಯಗುಣಂಪನ್ನೇರಪ್ಪ ಅಭಯಚಾಂ | 11 ತ್ತುಇನ್ನಪ್ಪದಕ್ಕಸಾಕ್ಷಿ ಮುಪ್ಪಗವುಣನು ಭಾಸ |
| 5 ದ್ರದೇವರುಸರ್ಗಗಂಮಿಗಳಾದ ಪರೋಕ್ಷ | 12 ಗವುಣನುತಮ್ಮಡಿಯ . ರರು \| ಬಿಟ್ಟಯಾಣನುಂನೇ |
| 6 ಯಮಮಾಗಳ್ಳದ್ಯಾವತಿಯಕ್ಕ ಮಾಡಿಸಿದಸಾಸ | 13 ಮುಣನುಂ ಇಸ್ತಾನಕೊಡೆಯರು\| |
| 7 ನಂ\|\|ಆರವೆಸನಾಗಿದ್ದ ಒಬನದಿಯಮಾಡಿ | |

13

ಅದೇ ಗ್ರಾಮದ ಊರಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

(ಕಲ್ಲಿನ ಮೇಲುಭಾಗ ಬಡೆದುಹೋಗಿದೆ).

- 1 ನಮಗಬಾದಯ ತುಜುವಬೆಂಬಳಿವೋ
- 2 ದಗೊಣ್ಣ ಕಾದಿನತ್ತ ಮೂಜನುಸದಿದಳ . ವಿ ಗು
- 3 ರುವಾರದನ್ನ ಅಸ್ತರಗಣಿಕೆಯರು ಕೊಣ್ಣಯೆ ಮಾರಗಣ್ಣಗೆ
- 4 ಮಗಈಳಿಗಪರೋಕ್ಷವಿನಯಗೆದುಕಲ್ಲನಿಹಿದ | ಸಿದ್ಧ ಗಾ
- 5 ಉಣ್ಣ ನಗಾವುಣ್ಣ ಎ ಅಣ್ಣ ಚಾರಿಗೆದ ಬದುಗೂರ ಕ್ರೀಧರಯ್ಯಬರದ

14

ಅದೇ ಗ್ರಾಮದ ಊರಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಂಬದಲ್ಲಿ.

- | | | |
|-----------------|------------------|------------------|
| 1 ಚಿತ್ರಭಾನುಸಂ | 3 ಹುಳ ೧೦ ಭಾ ತುಳಲ | 5 ಮಗ ಚಿಕಂಣ ಗಣು |
| 2 ವತ್ಸರದಫಾಲ್ಗುಣ | 4 ದಮುತ್ತಿನಗಣುಡನ | 6 ಣ್ಣನಿಲಿಸಿದಕಲ್ಲ |

15

ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ತೆಗೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—6"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಕಿರಸ್ತುಂಜಿಂಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- 2 ಯ ಸಂಭುತ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತಳಕಾಡುಗಂಗಳಾಡಿ ನೋಣಂ
- 3 ರಾಜ್ಯದಲುಪ್ಪಿಧ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ಶ್ರೀವಿಸ್ವಾವಸುಸಂವತ್ಸರ
- 4 ದಜ್ಜೇಪ್ಪ ಸುಧ ೧೫ ಆ ಸೋಯಿದೇವದಂಣ್ಣಾಯಕರು ತಗರೆನಾಡತಗ
- 5 ರೆಯಕೋಟೆಯಹತ್ತಿಕಾದ ಮಳೆಗಿರಿಯ ಬೆಂಣೆಗೊಡನಮಗ ರಾಮಯ್ಯನು
- 6 ಹಲವರೊಳುಕಾದಿ ತಗರೆಯರಾಮಯ್ಯನುಸ್ವಗ್ಗ ಲೋಕಪ್ರಾಪ್ತನಾದನು
- 7 ಆತನತಮಹಂದಿನೂಳಚಾವಯನುಪರೋಕ್ಷವಿನಯಮಂನಾಡಿ ಬೀರಗಲ್ಲ ನಿಹಿಸಿ
- 8 ದನು ಬಂಮಯಹಳ್ಳಿಯಬಯಲೊಳು ಬಿದ್ದ ಲೆಕೊಳಗ ೯ ಮಣ್ಣ ಕೊಟ್ಟನು

16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—6"

- 1 ನಮಸ್ತುಂಗಕಿರಸ್ತುಂಜಿಂಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- 2 ಯಸಪ್ಪವೇ | ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತಳಕಾಡುಗಂಗಳಾಡಿ ನೋಣಂ
- 3 ಬವಾಡಿಬನವಸೆಡಾನುಂಗಲುಗೊಣ್ಣ ಭುಜಬಳವೀರಗಂಗಳನಸಹಾಯ
- 4 ಕೂರ ನನಿವಾರಸಿದ್ಧಿಗಿರಿದುಗ್ಗ ಮಲ್ಲಜಲದಂಕರಾನುನಿಸ್ಸಂಕಪ್ಪ
- 5 ತಾಪಪೊಯ್ಯಳವೀರಬಲ್ಲಾಳದೇನರು ಪ್ಲವಸಂವತ್ಸರದಜೈತ್ರನು
- 6 ತದಿಗೆಸೋಮವಾರದಂದುಹೆಬ್ಬೆಟ್ಟದ ಬಾಚೆಯನಾಯಕನಮೇ
- 7 ಲೆದಂಡತ್ತಿ ಬಂದಲಿ ತಗರೆನಾಡತಗರೆಯಮಾದಿಗಾಉಂಡನಲ್ಲೆಹ
- 8 ತೊತ್ತಳದುಳಿದುಕೊಂ
- 9 ದು ತಾನುಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದೊಡಾತನ ವೀರತನಮಂ
- 10 ಮೆಚ್ಚಿ ಬಲ್ಲಾಳದೇವರುತಗರೆಯಲೊಂದುಹಣ್ಣಿನಮಣ್ಣಂ
- 11 ಬಿಟ್ಟುರೀಮಂಣ್ಣ ಸಾರಾನುಂಕಿಡಿಸಿದವಾರಾಣಸಿಯ
- 12 ಉಬ್ರಾಹ್ಮಣರುಮಂ ಕವಿಲೆಯಮುಂಕೊಂದ ಪಣ್ಣ ಮಹಾಪಾತಕ
- 13 ದೊಳುಹೋಡನುಬಯಗಾವುಣ್ಣ ಪರೋಕ್ಷವಿನಯಮಾಡಿವೀರಗ
- 14 ಳ್ಲನಿಹಿಸಿದನು

17

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×2'—6"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಕಿರಸ್ತುಂಜಿಂಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂ
 - 2 ಲಸ್ತಂಭಾಯಸಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತ್ರಿಭು
 - 3 ವನಮಲ್ಲಜಲದಂಕರಾಮ ಮಲೆರಾಜರಾಜ ಮಲಪರೊಳುಗಣ್ಣ ನನಿವಾರ
 - 4 ಸಿದ್ಧಿಗಿರಿದುಗ್ಗ ಮಲ್ಲಪ್ರತಾಪಹೊಯ್ಯಳಶ್ರೀವೀರಬಲ್ಲಾಳದೇವ
- (ಮುಂದೆ ಕಲ್ಲು ಬಡೆದುಹೋಗಿದೆ)

18

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 2'—6"

(1ನೆಯ ಪಟ್ಟಿ)

- 1 ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯಸಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರವೀರನಾರಸಿಂ
- 3 ಗದೇವಪ್ರಾಪ್ತಿರಾಜ್ಯಂಗೈಯುತ್ಪಿದ್ಧಂಸಕವರುಸದಂರ್ಫನೆಯ ಇಸ್ವರಸಂ

(2ನೆಯ ಪಟ್ಟಿ)

- 4 ವತ್ಸರದಜ್ಯೇಷ್ಠಸುಧಂಸೋದಂದುಅತ್ಥಳೆಗಸಾಕರಭೂವಿಯಮಲ್ಲಿಗೆನಾಡು
- 5 ನಮನಾಡಮಲ್ಲಿ ಗಾಳೆಗಕಬಂದಂದುಅಬೆಕುನಾಡುಮುಖವೆಳೆಗೆಬಂದಡೆ ತ
- 6 ಗರೆಯದಂಡಿಪಚವುಡಗಾವುಂಡನಮಗ ನಾರಣದೇವಬೆಕುನಾಡಮುಖವೆಳೆಗೆ
- 7 ತಿಖಿದು
- 8 ಸುರಲೋಕಪ್ರಾಪ್ತನಾದಡೆಬೆಂಣೆಯ ಅಲ್ಲಪವೀರಗಲ್ಲ
- 9 ನಿಖಿಸಿದರು

19

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 5ನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುತಗರೇಡುಮಸಣಯಸೋವಣ |
- 2 ನುಬಂಕಹುರದಕವಿಯಕಾಳೆಗದಲು ಬಿದ್ದನು

20

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 6ನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀ ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮು
 - 2 ರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂ
 - 3 ಲಸ್ತಂಭಾಯ ಸಂಭವೇ | ಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರ
 - 4 ವರ್ತುಹೋಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರುಸ್ಪ್ರಿಧ್ವೀರಾಜ್ಯಂಗೈಯ್ಯ
 - 5 ತ್ತನುದ್ದಂಡು ಕಲ್ಲಿಯೋಜನಮಗ
 - 6 ತಗರೆನಾಡ
- (ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ)

21

ಅದೇ ಹೋಬಳಿ ಕೂಸಾವರ ಗ್ರಾಮದಲ್ಲಿ ಹಳೇ ಬಸವನಗುಡಿಯ ಬಳಿಯಲ್ಲಿ
ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6" × 2'—0"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾಮುರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನ
- 2 ಗರರಂಭಂ ಮುಲತ್ಸಂಭಯಸಂಭವೇ | ಸೋತ್ತಿ
- 3 ಸಮತ್ಸಂಭುನಧಿಜಾಳಯದವಕ್ಕುಳಿತಿಳಕ
- 4 ಮಲರಜರಜಮಲೆಪರೋಳುಗೊಡಮಗರಜ್ಯನಿಂಮುಲಚೋ
- 5 ಳಪ್ರತಿಪಳಕ || ವಿರನರಸಿಗದೇವಸುಕದಿಂ ಜ್ಯುಗೆಯು
- 6 ತ್ತಿರೆ || ಮುನಸನಡಾನವಲೆಯಗೊರವಬಳ್ಳನಡ
- 7 ಒಡನಕಲದಗೋಳುಕಲಿನೆಣಿಯದಿತಗರೆನಡವಪತು
- 8 ಮುಖಿಬಕರು | ಮುಖಿಯುಬಕ್ಕ ರಂಕಳುತಗರೆನಡವಪ್ಪತ್ತು
- 9 ಒಳಗಿನಡಬಡನೆಕದುವಗಜಯಸವಾಚರಪ
- 10 ಪ್ಪಕುಧಪಚ್ಚಸನಿವರದಂದು ಮುಕುರಿಗೊಡನಮಗಹರದನು
- 11 ತಳಿತ್ತಿಖಿದುಸ್ವರ್ಗಲೋಕಪ್ರಾಪ್ತನಾದಶ್ರೀವೀರಗಲಿಪೆರ್ಗ್ಗಡುನೋವಿರ
- 12 ಮುಣ್ಣನುಬಿಟ್ಟ

22

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6" × 1'—"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾಮುರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ
- 2 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ |
- 3 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರಬ

- 4 ಲ್ಲಾಳದೇವ್ವಿಫ್ರತುಮೀರಾಜ್ಯದೊಳು ಅಕ್ಷಯಸಂವ
- 5 ತ್ಸರದ ಆಸ್ವಜ್ಯಬಹುಳಸಪ್ತಮಿಸೋಮ
- 6 ವಾರದಂದು ತಗರೆ ಕೂಸವಾರದ ಅಸಿ
- 7 ಯಮಾನಿಯ ವ್ಯಾಜ್ಯದ ಗಡಿಯ ಕಾಳಗದಲ್ಲಿ
- 8 ಹೊನ್ನ ಗಾವುಂಜನಮಗಕವುರಣ ಹಲಬರು ವೀ
- 9 ರರಂತಳುತಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನು

23

ಅದೇ ಹೋಬಳಿ ಹೋಡಿ ಕೃಷ್ಣಾ ಪುರದಲ್ಲಿ ತಿರುಮಲೆದೇವರ ಗುಡಿಯ ಹತ್ತಿರ ನಟ್ಟಿರುವ ಕಲ್ಲು.

(ಕಲ್ಲು ಸುತರಾಂ ಸವೆದುಹೋಗಿದೆ).

ಪ್ರಮಾಣ—4'—0"×3'—6"

- 1 ಶಾರ್ವರಿಸಂವತ್ಸರದಚಯಿತ್ರಸುಂಲು ನರಸಪನಾಯಕ
- 2 ನಾಯಕರವರಬೋಗನಾಯಕನಪುತ್ರ
- 3 ಪನಾಯಕಸುಪುತ್ರಹರಿಯಪನಾಯಕನು
- 4 ವನಕೆಂದುಬೋಗಪದೇವರ್ಗಕೊಟ್ಟ . . . ಕೃಷ್ಣ . . ಗ್ರಾಮಭೂಮಿಯೊಳು
- 5 ಗೃಹಭೂಮಿಯಲುಗಿಡುಮರ
- 6 ಯಿಹೆಯನುಆರುಅಪಲಾಸಿಸಿಚಂದ್ರನೂರ್ಯಂಗಳಯಿರುವವರಿಯಂತ
- 7 ತಡೆಯಲಾಗದು ಎಂದುಕೊಟ್ಟಕೊಡಗಿಗ್ರಾಮ || ಗೋರಣ .

24

ಸುದಿಹಳ್ಳಿ ಹೋಬಳಿ ಮೂಳೇನಹಳ್ಳಿಯಲ್ಲಿ ಊರಬಾಗಿಲಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.6'—0"×1'—6"

- | | |
|--|---------------------------------------|
| 1 ನನುಸ್ತುಂಗಕಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾ | 21 ತಂದೆದರೆ ಚೆನ್ನಿಗರಾಯನಅಮ್ಮುತಪಡಿ |
| 2 ರವೇತ್ರಯಿಲೋಕ್ಕನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ | 22 ಗೆಸಲುವಮಾದಿಹಳೆಯಸ್ತಳದಮೂಳೆನ |
| 3 ಶಂಭವೇ \| ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕ | 23 ಹಳೆಯನುಮಂನ ಪೇಟೆಯಾಗಿಕೊ |
| 4 ಮೊರುಕಂಕಿಳಿನೆಗೆಂದಕಲಿವಿನಕ್ರಮ | 24 ಟ್ಟಿವಾಗಿಈಗ್ರಾಮಕೆಪ್ರತಿನಾಮಚೆನ್ನಿಗರಾ |
| 5 ವೆಂತೆಂದರೆಕಲಿವಿನಕೆಸಲುವಾ | 25 ಯಪೇಟೆಸರ್ವಸ್ವಾವ್ಯನಿನಪುತ್ರಪ |
| 6 ದುಂದುಭಿಸಂವತ್ಸ | 26 ಉತ್ರ ಶ. ಮು ಉತ್ತಿಯಾಗಿ ಆಚಂದ್ರಾರ್ಕ |
| 7 ರದಭಾದ್ರಪದಬಂಕಿಲೂ\|\| | 27 ಸ್ಥಾಯಿಯಾಗಿಅನುಭವಿಸಿಕೊಂಡು ವರು |
| 8 ಶ್ರೀಮುನ್ಯಹಾಮಂಡಲೇಶ್ವರಾ | 28 ಶಂಕೆಚೆನ್ನಿಗರಾಯನಅಮ್ಮುತಪಡಿಗೆ |
| 9 ರಾಮರಾಜಯದೇನ ಮಹಾಚರಸು | 29 ಕಡುಗುತ್ತಿಗೆಗಂಕಿಲಿಪುರದಲ್ಲುಮುವ |
| 10 ಗಳಮುದ್ರೆಯಗೊರಲೂರಹೆ | 30 ತ್ತುವರಹಮಂತೆತ್ತು ಬಹೆಯಿಷ್ಟಕ್ಕೆಆವ |
| 11 ಬಾರುವರುಮಾದಿಹಳಿಸಮಿ | 31 ವತಪ್ಪಿದರೆಹೆತತಾಯವೈತನವಮಾ |
| 12 ಯಪ್ರಭುಗಳಮಾದಿಹಳಿಯವಿ | 32 ಡಿದವನು...ಉಅನ್ಯಾಯವಾಗಿಕೊಂ |
| 13 ರಪ್ಪಗಉಡಮೂಲಕಾರ್ತಿವೀರ್ಯ | 33 ಡರೆಕಾ ಲಿಂಗವಂತತಪ್ಪಿದ ವಿ |
| 14 ಶಿಲುನಿಪುರದಭದ್ರಪ ಹಗಣಿವೀ | 34 ಭೂತ್ತಿರುದ್ರಾಕ್ಷೆಗೆ ತಪ್ಪಿದವನು ತಿರನಾ |
| 15 ರಭದ್ರಸುಂಡೆಹಳಿಗೋವಿಂದಸಟ್ಟ | 35 ಮಧಾರಿಯಾದ ವೈಕುಂಠತಿರ್ತಕ್ಕೆ ತ |
| 16 ಚಿಕ್ಕಗದುಬಳಿಮುಖಿಯಗೊಂಡ ದ | 36 ಪ್ಪಿದವನು ಯಿಗ್ರಾಮಕ್ಕೆಸಂಕಮಗ್ಗ ದ |
| 17 ಸಊರಗಿಡಯಬೊಂಮೆನಹಳಿಸಂಗಾರಿ | 37 ಟ್ಪಿಮನೆಸಿಥಾಯಸರ್ವಮಾನ್ಯಸ್ತಾನ |
| 18 ಅತ್ತಿಕಾರಿಕಲ್ಲನಾಯ್ಕಕಮುಂತಾದಗ | 38 ಮಾನ್ಯವೂರ್ವಮರಿಯಾದಿ ಲಕ್ಷ್ಮುಮಿ |
| 19 ಉಡುಗಳು ಜೋಗಣಸೆಟ್ಟಯಮಗ ಚೆನ್ನ | 39 ಪತಿಯ ಬರಹ |
| 20 ಪ್ಪಸಟ್ಟಿಗೆಕೊಟ್ಟಪೇಟೆಯಶಾಸನದಕ್ರಮವೆ | |

ಹಾಸನ ತಾಲ್ಲೂಕು.

25

ಹಾಸನದ ತಾಲ್ಲೂಕ್ ಕಸಬಾ ಹೋಬಳಿ ಸೋಂಪುರದ ನಂಜೇದೇವರ ಗುಡ್ಡದಮೇಲೆ

ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'—3"×8'—9"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಮೀಶ್ವರಾಚಾರ್ಯರ ಜೀಯಾತ್ಮ್ಯೋಕ್ತಸಾಧನಸಂಜನಕಾಸನಂ ಜಯತಿಸ ಕಳವಿದ್ಯಾದೇವತಾ
- 2 ರತ್ನಪೀಠಂ ದೃಢಯಮನುಸ ಲೇಪಂ ಯಸ್ಯದೀರ್ಘಂ ಸದೇವಃ ಜಯತಿ ತದನುಶಾಸ್ತ್ರಂ ತಸ್ಯಯತ್ಸರ್ವಸಿಂಧು ಸಮಯತಿಮಿರಘಾತಿಜ್ಯೋತಿರೇಕಂ ನರಾಣಾಂ ||
- 3 ದ್ರಾಗ್ರದಿಂ ಸಳನೇಬನಾಗಪ್ರಲಿಯಂ ಪೊಯ್ತಾಸಳಂ ಪೊಯ್ತಾಸಳೋಗಂ
- 4 ಪ್ವಲಂಬರುಂರಾಜ್ಯಂಗೆಯುತ್ತಿಪ್ಪಿನಂ | ವಿನಯಪ್ರತಾಪಮಂಬೀಜನಾಥೋಚಿತಚಲತ್ರಯಾಗದೀಜಗಮಃಜನನಯ ನವನಿಸಿನಗಳ್ಳಂವಿನಯಾ
- 5 ದಿತ್ಯಂ ಸಮಸ್ತಭುವನಸ್ತುತ್ಯಂ ಆತಂಗತಿಮಹಿಮಂ ಹಿಮಸೇತು ಸಮಾ
- 6 ಖ್ಯಾತಕೀರ್ತಿ ಸನ್ಮಾತಿ ಮನೋಜಾತಂ ಮದ್ವಿ ತರಪುನೃಪಜಾತಂ ತನುಜಾತನಾಧನೇಯಂಗೆಪ್ಪಂ || ಬಲ್ಲಿದವನ ನೀಪತಿಸಂಪಾದಿತಧರ್ಮಾತ್ಮಕ
- 7 ಕಾಮಸಿಂಹೋಲವನೀವಲ್ಲಭರಾತನ ತನಯಬ್ಬಲಾಳಂಬಿಟ್ಟದೇವನುದಯಾಬತ್ಯಂ | ಮೂವರಂಸ ಗಳೊಳಂತಂಭಾನಿಸಿ ಮಧ್ಯಮನದಾಗಿಯಂ
- 8 ನೃಪಗುಣಸದ್ಭಾವದಿನುತ್ತಮನಾದಂ ಭಾವಿಭವದ್ಭೂತಜಿಷ್ಣು ನಿಷ್ಣು ನೃಪಾಳಮಲೆಯಂಸಾಧಿಸಿವಿಷ್ಣು ನೇತೃವನಂಕಾಂ ಚೀಪುರಂಕೋಯತೂ
- 9 ಮ್ಹೂಲನಾಡಾತುಳುನಾಡುನೀಲಗಿರಿಯಾಕೋಳಾಲಮಾಕೂಂಗನಂಗೆಲಿಯುಚ್ಚಗಿರಿಗಟರಾಜನೇಗರಂವಲ್ಲೂಬವ್ವೊಂದು ವ್ಯಾರದೋರ್ವಲದಿಂ
- 10 ಲೀಲೆಯಸಾಧ್ಯಮಾದುವೆಣೆಯಾವ್ವಿಷ್ಣುಕ್ಷಮಾಪಾಳನೋಳ . . . ಯನಲಾಳ್ದಂ ಚೂಡಾಮಣಿ ದಾರಮೆನ
- 11 ಕಿನ್ನರೇಶ್ವರಕಿರೀಪೋತ್ತಂಗ ಘಣಿ ಗುಣಮುಣಿ
- 12 ಸಮ್ಯಕ್ತಚೂಡಾಮಣಿಃ ಆ ವಿಷ್ಣು ವರ್ಧನಃಗಂ ಯಸಿಸಿದ ಲಕ್ಷ್ಮಾದೇವಿಗಮುಪ್ಪ ವಿಸಿದನೇ ಭೂವಿಶ್ವತ ನಾರಸಿಂಹನಾಡವ
- 13 ಸಿಂಹಂ || ಪಡೆನಾತೇಂಬದುಕುಂಟಂಗೆಪ್ಪತಜಳಧಿತಾಂಗವ್ವಗಿರಗಂವವಾತಂನುಡಿವಾತಂಗೆನೇಂಬೈಪ್ರಳಯಸನು ಯದೋಳಮೇಱಿಯಂವಿಣ್ಣಿಬರ್ಪ್ಪಕಡಲಂ
- 14 ನಂಕಾಳನನ್ನಂಮುಳಿದಕುಳಿ ಕನನ್ನಂಯುಗಾಂತಾಗ್ನಿಯಂನುಡಿಲಂನಂಸಿಂಗದಂನ್ನಂಪುರಂನುಬಗಂನುನೀನಾರ ಸಿಂಹಂ | ರಿಪುಸರ್ಪದ್ವರ್ಪದಃವಾಂಕಬಹಳಶಿ
- 15 ಬಾಹಾಳಕಾಳಾಂಬುವಾಹರಿಪುಭೂಪಾಳಪ್ರದೀಪಪ್ರಕರಪಟುತರಸ್ಪಂದ್ಯುಂಯೂಸಮೀರಂ ರಿಪುಸಾಗನೀಕತಾಕ್ಷ್ಯಂ ರಿಪುನೃಪನಳಿನೀ
- 16 ಪೂಜನೇತಂಡರೂಪಂರಿಪುಭೂಭೃದ್ಭೂರಿವಜ್ರಂರಿಪುನೃಪಮದಮಾತಂಗಸಿಂಹಂ ನೃಸಿಂಹಂ ಪೂಗಲ್ಪ ತೀಬ್ರಪ್ರತಾಪ ಗಿದುಪೋಗಲ್ಪದಂಮಾ
- 17 ಷೋಡಶತ್ರುಗಾತ್ರಪ್ರಗದ್ರಕ್ತಪ್ರವಾಹಪ್ರಲಳಗುರಂಧವಾನಮುಂಶತ್ರುಭೂಭೃದ್ಭೂರಿಸಂಮೋದದಾಪ್ರಚ್ಛೇಚಿಟ ಚಿಟಧ್ವಾನಮುಂ ನಿರ್ಮಕ
- 18 ಲ್ಪಂಪೋಗಲ್ಪತ್ತಿ ಕುಂಞಿಸಂಪ್ರಬಳಭುಜಬಳಾಟೋಪಮಂಧಾತ್ರಿಗೆಲ್ಲಂ || ಆವಿಭಾವಿನಪಟ್ಟಮಹಾದೇವಿಗಸದ್ಗುಣ ಚರಿತ್ರದಿಂದಂಸೀತಾದೇವಿಗೆ ಮಿ
- 19 ಗಿಲಾದೇಚಲದೇವಿಗಿಬಲ್ಲಾಳದೇವನಃದಯಂಗೆಯ್ದಂ | ಕಲಿಕಾಲಕ್ಷತ್ರಪುತ್ರಪ್ರಬಳತರದುರಾಚಾರನಂಮೋದದಂದಂ ಪೊಲೆಪೊದ್ದಲೆಪೇಸಿಬೇಸತ್ತಳವ
- 20 ಳಿದಮಹಾಕಾಂತೆಯಂರಕ್ಷಿಸಲ್ಪಾ ಜಲಜಾಕ್ಷಂತಾನೆಬಂದಿಂತವತರಿಸಿದವೊಲೆವೀರಬಲ್ಲಾಳದೇವಂ | ಕುಂಜಾತ್ಯಾಚಾರ ಸಾರಂ ನೃಪವರನುದಯಂಗೆಯ್ದಂ
- 21 ನಾಶ್ಚ ಯಶಾಯಂ || ವಿನಯಶ್ರೀನಿಧಿಯಂವಿವೇಕನಿಧಿಯಂಬ್ರಹ್ಮಣ್ಯನಂಪೂರ್ಣ ಪ್ರಣ್ಯನನುದ್ಧಮಯಶೋರ್ಧಿಯಂಚಿತ ಜಗತ್ಪ್ರಕೃತ್ಯುಕ್ತಿಯಂಸರ್ವಸಜ್ಜ
- 22 ನಸಂಸ್ತುತ್ಯನನುಧ್ಯನದ್ವಿತರಣಶ್ರೀವಿಕ್ರಮಾದಿತ್ಯನಂಮನುಜೇಶಮ್ಹೂಲೆರಾಜರಾಜನದೇಂಬಲ್ಲಾಳನಂಪೋಲ್ವರೇ ? ಉರಿಗಣ್ಣಿಂಜೆಂದಚಂಡಾತ್ರಿಪುರ

- 23 ಮುರಿದವೋಲೆಚುಚ್ಚು ಒರಲಾ ರುಗಾಗ್ಗ . . . ರಿಂದದಧಗಿಲಧಂಧಗಧಗಚೆಟೆಚೆಳ್ಳೆಳ್ಳೆ ಟೆಲಗಟ್ಟು ಪೊದೆಂಬರವಂ
ಕೈಗಣ್ಣೆದಿಕ್ಕಾಳಕರಳವಳಿಯು
- 24 ಲೆವೀರಬಲ್ಲಾಳನಿ (ದಿ) ದುರಿದತ್ತುಂಚ್ಚೆಂಗೆಯೊಡರಿಪುಪೃಪತಿ ಪೇಳಲಂಟೆ | ರಣರಂಗಾಂಗಣನೂದ್ರಕಂನಡೆದೊಡಿಂ
ತುರ್ಚಂಗಿನುಚ್ಚೆ ಕಳೆತ್ತು
- 25 ತಕ್ಷಣದಿನೋಡೆವಿರಾಟರಾಜ ಪುರವೊತ್ತುತ್ತಾಯ್ತು ಮುನ್ನಾಂತಗೇವುಣರಾಪೋಕನಮಾತ್ರಕಂನೆಯಿದರಲ್ಲಿ ಒಂದುಬಲ್ಲಾ
ಳದೋಗುಣವಂಬಣ್ಣೆ ಸಲಣ್ಣು
- 26 ಬಲ್ಲವರದಾರೀಭೂರಿಭೂಚಕ್ರದೊಳೆ | ವಿಳಯಾದ್ರಿ ? ಯೆನಿಸನೇವುಣಬಳನ... ನಿಜಯಾವಿಳಮಕರಾಕುಳವೀಯದು
ಕುಳಪರಿತಳಗ
- 27 ತವಾಯ್ತು ಬಂದು | ಕದನದೃಷ್ಟಾರಿಕ್ಕಂಕೂಡೆಕಯುಖುರದಿಂದಾ ನೆಲಿಗತ್ತಗ್ಗದಯಾ
ದೊಳೆಮುಂಪಣ . . . ಪಣನಬಿತ್ತಿ
- 28 ಭೂತಾಳಿಪುಣ್ಯರಾಣೀಕೃತವಿಪುಳತಳಂ ವೀರಬಲ್ಲಾಳದೇವಂ ||
- 29 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಪ್ತಿಸ್ವಭರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾ ರಕದ್ವಾರಾವತೀಪುರವರಾಧೀ
ಶ್ವರವಾಸನಿ ಕಾದೇವೀಲಬ್ಧ
- 30 ವರಪ್ರಸಾದರಿಪುಸಂಮದ್ಧನನಿನೋದಯಾದವಕುಲಂಬರದ್ವಾಮಣಿ ಸನ್ಯುಕ್ತಜ್ಞಾನಮಣಿಕತ್ರಾಕ್ಷತ್ರಿಯ
ಮಾನಮರ್ಧನಂವೀರಪ್ರದರ್ಪಪರ್ವಜಾರ್ಯಾನಿಲಶ್ರೀಮದ್ವೀರ್ಯ ಪರಾಕ್ರಮೈಕಪ್ರಭಾವನಿರುಪಮಾತ
- 32 ಕ್ಷೌಢ್ರತಾಪಸಯವಿನಯಸ್ವಭಾವ | ಸಕಳಜನಸತ್ಯಾಣೀರ್ವಾದ ಮುದಗ್ಗರಸಮರಕೇಳೀಸಂಸ
ಕ್ತ ರಿಪುನಿಜಿತಾಬಿತ್ಯಪ್ರತಾಪ | ಸಪ್ತಾಂಗ . . . ವಿಳಾಸಸರಸ್ವತೀ ಸ್ತಂಭೀರಮಸ್ತಂ
ಜೀನರಮರಾಜ
- 34 ಕಣ್ಣೀರವ | ಪಾಂಚೈಕುಳ ದಣ್ಣ | ಪಲ್ಲವಕುಲಯಶೋವಿಪಿನದಾವಾಳ | ಸಿಂಹಳ
ಸಪಾಳಕುರಂಗಕುಳಪಳಾಯನಕಾರ
- 35 ಣಕತೋರನಿಜವಿಜಯದೋರ್ಧಣ್ಣ | ಸಕಳರಿಪುಸೃಪಕುಳ ದಿತ್ಯಾದಿಸಾಮಾದಿ
- 36 ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿಂತೋಮತ್ತಾನ್ವರ್ಭಾವ ಸಂಗ್ರಾಮರಾಮಭಿಲ್ಲವದಿಶಾಪಟ್ಟ ಧರಿತ್ರಿಪಟ್ಟವಲೆರಾಜರಾಜ
ಮಲಪರೊಳ್ಳೆಂಜ
- 37 ತಳಕಾಡುಗಂಗವಾಡಿನೋಳಂಬವಾಡಿಬನವಾಸಪಾನುಂಗಲೆಹುಲಿಗೆಣ್ಣಿಹಲಸಿಗೆಬೆಳ್ಳಲತಲವಳಿತಣಿಯು ಗೊಂಡಭುಜಬಳ
ವೀರಗಂ
- 38 ಗನೇಕಾಂಗವೀರನಿವಾರಸಿದ್ಧಿಗಿರಿದುಗ್ಗಮ್ಲಜಲದಂಕರಾಮನಸಹಾಯನೂರನಿಶ್ಯಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರ
ಬಲ್ಲಾಳದೇವನಸಂಖ್ಯತನಿಜಚಾತುರಂಗಬಲಂ
- 39 ಬೆರಸುಸೇವುಣಬಲಮೆಲ್ಲಮಂವೀರವಿಳಾಸನೆಂಬಪಟ್ಟಮಾನದಂತೊಳ್ಳುಳದುಳಿಯೆ | ಸೇವುಣಬಳಜಳಧಿಪವಾನಳನೇ
ಕಾಂಗದಿಸಪ್ತಾಂಗಸಂ
- 40 ವ್ರಾಜ್ಯಮನಳವಡಿಸಿರಾಪ್ತೈರಕುಲಕುಲನಿಮ್ಮೂಲಮಂಮಾಡಿ ಕಲ್ಯಾಣಪರ್ಯಂತಮಾಗಿ ಸುಕಸಂಕಥಾವಿನೋ
ದದಿಂರಾಜ್ಯಂಗೈಯುತ್ತಮಿರೆ
- 41 ತದ್ರಾಜ್ಯಪೂಜ್ಯಮಪ್ಪರಾಜಧಾನಿ ದೋರಸನುಪ್ರದೊಳುಶ್ರೀಮದ್ವಾದಿಭಸಿಂಹತಾರ್ಕಿಕಚಕ್ರವರ್ತಿ ಶ್ರೀಪಾಲತ್ರೈವಿದ್ಯ
ದೇವಮಂಜವರಗುಡ್ಡುಗಳೆಮಾ
- 42 ರಿಸೆಟ್ಟಿಯುಂ ಕಣ್ಣಿಸೆಟ್ಟಿಯುಂ ಭರತಿಸೆಟ್ಟಿಯುಂಇನ್ನೀ ನಾಲ್ವರಂನಾನಾದೇಸಿಯುಂನಗರಮುಂ ಕ್ರಿಮದಭಿನನಶಾಸ್ತ್ರಿ
ಸಾಧದೇವರಭವ್ಯಜಿನಾಲಯವೆನಿ
- 43 ಎ ನಗರಜಿನಾಲಯಮಂಮಾಡಿಸಿದ ರಾಜಸೆಟ್ಟಿಯನ್ವಯಮುಮಾಚಾರ್ಯವಳಿಯುಮೆಂತೆಂದೊಡೆ ಶ್ರೀಮದ್ರಮಿಳಸಂಘೇ
ಸ್ತುನ್ನಂದಿಸಂಘೇಸ್ತು
- 44 ರುಂಗುಳೆ ಅನ್ವಯೋಭೂತಿನಿಶ್ಚೇಷಶಾಸ್ತ್ರವಾರಾಕಿಪರಗ್ಗೇಶ್ರೀವರ್ಧವಾಸ ಸ್ವಾಮಿಗಳಧರ್ಮತೀರ್ಥಂಪ್ರವರ್ತಿಸು
ವಲ್ಲಿ ಗೌತಮಸ್ವಾಮಿಗಳೆಂಭದ್ರಬಾ
- 45 ಹುಸ್ವಾಮಿಗಳೆಂ ಭೂತಬಳಿಪುಷ್ಪದಂತ ಸ್ವಾಮಿಗಳೆಂನುಮತಿಭಟ್ಟಾರಕರಿನಕಳಂಕದೇವರಿಂಪಂವಕ್ರಗ್ರೀವಾಚಾರ್ಯಂ
ವಜ್ರಸನ್ನಿಗಳೆಂಸಿಂಹನಿಗಳೆಂಪರವಾದಿಮಲ್ಲರಿಂ
- 46 ಶ್ರೀಪಾಲದೇವರಿಂಶ್ರೀಹೇಮಸೇನರಿಂಪಯಪಾಲ ಮುನೀಂದ್ರಿಂಶ್ರೀವಿಜಯದೇವರಿಂಶಾಸ್ತ್ರಿದೇವರಿಂಪುಷ್ಪಸೇನದೇವರಿಂ
ಚಕ್ರ
- 47 ವರ್ತಿಶ್ರೀವಾದಿರಾಜದೇವರಿಂ ಶ್ರೀಶಾಂತದೇವರಿಂ ಶಬ್ದಬ್ರಹ್ಮಸ್ವಾಮಿದೇವರಿಂದ ಚಿತಸೇನಪಂಡಿತದೇವರಿಂ ಮಲ್ಲಿಪೇಣ
ಮಲಧಾರಿಸ್ವಾಮಿಗಳೆಂ
- 48 ಶ್ರೀಪಾಲತ್ರೈವಿದ್ಯಗದ್ಯಗದ್ಯವದ್ಯ ವಚೋವಿನ್ಯಾಸನಿಸರ್ಗವಿಜಯವಿಳಾಸಂ | ತದನಂತರಂಶ್ರೀಮತ್ತೈವಿದ್ಯವಿದ್ಯಾಪತಿ
ಪದಕಮ
- 49 ಳಾರಾಧನಾಲಬ್ಧಿಬುದ್ಧಿಃ ಸಿದ್ಧಾಂತ್ಯಾಭೋಧಿಧಾನ . . . ಮೃತಾಪ್ಯದ ದೀಕ್ಷಾಕ್ಷಾನ್ತರಕ್ಷಾ . . . ಕ್ರವಾಕ್ಷತಿ
ಸಿಪುಣಃಸಂತತಭವ್ಯಸೇವ್ಯಃ ಸೋಯಂ
- 50 ದಾಕ್ಷಿಣ್ಯಮೂರ್ತಿರ್ಜ್ಞಗತಿವಿಜಯತೇವಾನುಪೂಜ್ಯಬ್ರತೀಂದ್ರಃ ತದನಂತರಂ ಸುರರಾಜೇಂದ್ರಮದೇಭದಂತಚಮ
ದೊಳದಿಗ್ಗಮಿ . . ಮುಂದೊಳ ಭ

- 51 ಗ್ಗೃಹಕರಾಳವಿ . . . ಲತಮೋಹಿಮಾದ್ರಿಕೂಟಂಗಳೋಳಧರಣೀಂದ್ರೋದ್ಭವಕಿರೀಟಕೂಟತಳದೋಳವಾಗ್ಧೇವಿ .
 . . ಯೆಂದ ರಿವಳಶ್ರೀವಃನಿವಜ್ರ
- 52 ನಂದಿಯಗಭೀರೋದಾರ ಬಳಸಿತ . . . ಜಂ
- 53 ಗಳಕೋಡಿನೋಳಪೊದೊಳ್ಳೆದೊಮಂದರಮನೆಯೊ ಯಕೋಲತಯಮುನಿ
 ವಜ್ರನನ್ನಿಯ
- 54 ಈಂಗಲನ್ನರವಳಿ ವಜ್ರನನ್ನಿಬ್ರತಿಯಾ | ತತ್ಸ
- 55 ಮಯದೋಳಕುಮಾರನಂದುಸಮಸ್ತ ಪ್ರಭುಗಾವೊಂಡುಗಳೆನಾಡಕಾಯು ಪ್ರತಾಪಚಕ್ರವರ್ತಿವೀರಬಲ್ಲಾಳ
- 56 ದೇವನಂ ಕಾಣಲ್ವೇಡಿಬಂದಿದ್ದೊಳ್ಳಿ ಅಭಿನವ ಶ್ರೀ ಶಾಸ್ತ್ರಿನಾಥದೇವ ಮುಮುಷ್ವವಿಧಾರ್ಜನೆಯುನುಪೂಜೆ
 ಯುಮು ಬುಷಿಯರಾಹಾರದಾನಮುಮಂ
- 57 ಕಂಡುಬಂದಂಸಂತಸಂಮಾಡಿದೇವರ ಶ್ರೀಕಾರ್ಯಕ್ಕೆ ನಾಡಗೊಂಡುಗಳ ತಮ್ಮೊಳ್ಳಕಮುಕ್ತವಾಗಿ
 ಪ್ರತಾಪಚಕ್ರ
- 58 ವರ್ತಿವೀರಬಲ್ಲಾಳದೇವಂಖಂದು ಶಾಸ್ತ್ರಿದೇವರಪ್ಪವಿಧಾರ್ಜನೆಗಂಬಂಪನ್ನಟಕಜೇಷ್ಠೋದ್ಭಾ
 ರಕ್ಕಂ ಮುಷಿಯರಾಹಾರದಾನಕ್ಕವಾಗಿ
- 59 ಶಕವರ್ಷಂ ೧೧೧೩ನೆಯ ವಿರೋಧಿಕ್ಯತ್ನವತ್ಸರದುತ್ತರಾಯಣಂಕವಾಣದಂದು ವಜ್ರನನ್ನಿಸೈದ್ಯದ್ವದೇವ
 ರಿಗೆ ಧಾರಾಪೂರ್ವಕಂ ನಾಡಮೈಸನಾಡ
- 60 ಗುಮ್ಮನವೃತ್ತಿಯೊಳು ಮುಚ್ಚಂಡಿಯಂ ಕಡಲಹಳ್ಳಿಯಂ ಕಡಲಹಳ್ಳಿಯ ಈಶಾನ್ಯದ
 ತೊಟಿನಾ
- 61 ಡಸನ್ನಿನಾಡಾಗಣ್ಣಿನಾಡ ನಡುಯೆಲುವಲದಸೀಮೆಯನಟ್ಟ ಕಲ್ಲುಂಲ್ಲಿಗುರವಿನಗುಂಡಿಯ ಮರನಿ
 ತಾಳೆಯನೊ
- 62 ರಡಿ ಮೊರಡಿಜಂಚರವಳ್ಳದತಡಿಕಡಲೆಯಹಳ್ಳಿಯ ಆಗ್ನೇಯದಲೂರಿದವಾಳಿಕೆಯಲವನಳ್ಳಿಯ
 ಗುಮ್ಮನವೃತ್ತಿಯನಾ
- 63 ಗವ ಯಮೋಪಡಿಚಂಚರವಳ್ಳಮುತ್ತವೀಕಡಲೆಯಹಳ್ಳಿಯನೈರಿತ್ಯದಬೆಳ್ಳರಯಕಣಿ
- 64 ಯಕಲು ಬಡೆಮ ಕೊಳವೊಬ್ಬಳ್ಳಮತ್ತಿಯಮರನ ಗಲ್ಲುತಟ್ಟುಮತ್ತವೀಕಡಲೆಯಹಳ್ಳಿಯ
 ವಾಯವ್ಯ
- 65 ದತೊಟಿನಾಡಹಳ್ಳಿಯಬೀಡಿನತ್ತಿಸನ್ನಿಯೊಳು ಕರ್ಗಲ್ಲಮೋಪಡಿಚಂಚರವಳ್ಳಂ ತೊ ತಟ್ಟುನಟವೃಕ್ಷ ಅ
- 66 ಳ್ಲಿಮತ್ತವೀಕಡಲೆಯಹಳ್ಳಿಯ ಈಶಾನ್ಯ ಗುಮ್ಮನವೃತ್ತಿಯತ್ತಿಸನ್ನಿಯನಡುಗಣಿಯಕೂಡುತ್ತೂಸ್ತಿದು
 ಸೀಮಾಕ್ರಮ | ಮಂಗಳಮಹಾ | ಶ್ರೀ
- 67 ಭೂಮಿದಾನಾತ್ಪರಂಧಾನಂ ಸ್ವದತ್ತಾಂಪರದತ್ತಾವಾಯೋ
- 68 ಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಕಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಪ್ರಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ

26

ಅದೇ ಹಾಸನದ ಹೋಬಳಿ ಕಂದಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ತೊಟ್ಟಮನೆ ತಿಮ್ಮೇಗೌಡನ ಗದ್ದೆ
 ಬದುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-0"×1'-3"

1 ಶ್ರೀವಾರುವ	3 ಣಿಯರಗೆ ಬ	5 ಕೊಟ್ಟಕೂವಾಗಿ
2 ಬೋಗೇಸಹ	4 ಲಾಳರಾಯ	

27

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮುದ್ದೇಗೌಡನ ಕೊಡಗೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ—3'-0"×1'-6"

1 ಶ್ರೀವಾರುವದ	3 ರಿಗಬಲಾಳರಾ	5 ಡಗಿ
2 ಬೋಗೇಸಹಣಿಯ	4 ಯ ಕೊಟ್ಟಕೊ	

28

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹನುಮಂತರಾಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'-0"×1'-6"

1 ಶ್ರೀವಾರುವದ	3 ಯರಗೆಬಲಾಳ	5 ಕೂಡಗಿ
2 ಬೋಗೇಸಹಣಿ	4 ರಾಯಕೊಟ್ಟ	

29

ಮುದ್ದದ ಹೋಬಳಿ ಕೋರಮಂಗಲಕ್ಕೆ ಪೂರ್ವ ಕರಡೇಗೌಡನ ಗದ್ದೆಯ ತಲಕಟ್ಟಿನಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'-2"×1'-10"

1 ಸ್ವದತ್ತಾವುರದತ್ತಾ ವಾ	4 ಣಿ ಽಪ್ಪಾಯಾಂಜಾಯತೇಕ್ರಿ	7 ಚ್ಯುತವಿಷಮೇಕಾಕಿ
2 ಯೋಪರೇತವನುನ್ನ	5 ಮಿಃ| ನ ಏಷಂ ವಿಷಮಿ	8 ನಂಹನ್ನಿ ದೇವಸ್ವಂಪುತ್ರ
3 ರಾಂ| ಪಷ್ಕಿರ್ವರ್ಷಸಹಸ್ರಾ	6 ತ್ಯಾಹುಬ್ರಹ್ಮಸ್ವಂವಿಷಮು	9 ಪಾತ್ರಕಂ

30

ಅದೇ ಹೋಬಳಿ ಮಾಯಿಸಮುದ್ರಕ್ಕೆ ಪೂರ್ವ ಸರ್ಕಾರಿ ಗೋಮೊಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—8'—3" × 1'—6"

1 ಯಿವಸಂವತ್ಸರದ	3 ದರಯ್ಯನಮಗ	5 ಕಾಮರೂರಕೆಜಿಯ	7 ಮಿಯಸಾ
2 ಕಾರ್ತಿಕ್‌ಬಿಗಲೂಕ	4 ಮಸಣಯಗೆ	6 ಬಂಡಿಗೆ ಬಿಟ್ಟಭೂ	8 ಸನ

31

ಅದೇ ಹೋಬಳಿ ಹೆರಗು ಗ್ರಾಮದ ಕೆರೆಯ ಪಶ್ಚಿಮ (ಬಳಗೇರೆಹಳ್ಳಿ) ತೊಲಿನ ಕಲ್ಲುಕಂಬದ ಹೊರಗಡೆ ಬರೆದಿರುವದು.

ಪ್ರಮಾಣ—6'—0" × 1'—6"

ಕ್ರೀಮದಾತ್ರೇಯ	2 ಗೋತ್ರದಹೆರಗಿನೂರೂ	3 ಚೆಯ ಹಿಟ್ಟಮಯನಿಕ್ಕಿ	4 ದತೂಂಬು ದೇಗುಲ
--------------	-------------------	---------------------	----------------

32

ಅದೆ ಕಂಬದ ಬಳಭಾಗದಲ್ಲಿ.

1 ನಾರಣ	2 ಮಲ್ಲಿ	3 ಯಣ	4 ಹಿಟ್ಟಮಯ್ಯ
--------	---------	------	-------------

33

ಅದೇ ಗ್ರಾಮದೊಳಗೆ ಈಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಹಾಸನದ ತಾಲ್ಲೂಕು ಪ್ರಿಂಟ್ ನಂ. 60. ತಿದ್ದುಪಡಾದುದು)

- 1 ನಮಸ್ತುಂಗಕಿರಕ್ಕುಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯಶಂಭವೇ ||
- 3 ಶ್ರೀ ಶಿವಮಸ್ತು ಸರ್ವಜಗತೋ ಪರಹಿತನಿರತಾಭವಂತುಭೂತಗಣಾ | ದೋಷಾಃ
- 4 ಪ್ರಯಾಂತುನಾಶಂಸರ್ವೈತ್ಯಜನಸ್ಸುಖೀಭವತುಲೋಕಃ || ಸ್ವಸ್ತಿ ಸಮಧಿಗ
- 5 ತಪಂಜಮಹಾಶಬ್ದ ಮಹಾಮಂಡಲೇಶ್ವರಂದ್ವಾರಾನತೀಪುರವರಾಧೀಶ್ವರಂಯಾ
- 6 ದಪಕುಳಾಂಬರದ್ಯುಮಣಿಫುಲಪರೋಳುಗಂಡಕೊಂಗುನಂಗಲಿಗಂಗವಾಡಿ
- 7 ನೋಣಂಬವಾಡಿಬನವಸಹಾನುಂಗಲುಹಲಸಿಗೆಗೋಡಭುಜಬಳವೀರ
- 8 ಜಗದೇಕಮಲ್ಲಪ್ರತಾಪಹೋಯ್ಯಶ್ರೀನಾರಸಿಂಹದೇವರಾತ್ರೀಮ
- 9 ದ್ರಾಜಧಾನಿದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನೊಳುದುಪ್ಪನಿಗ್ರಹಕಿಪ್ಪಪ್ರ
- 10 ತಿಪಾಳನವಾಡಿಸುಖಸಂಕಥಾವಿನೋದದಿಂಪುಧ್ವೀರಾಜ್ಯಂಗೈಯ್ಯುತ್ತ ಮಿರೆ
- 11 ಸಕವಪ್ಪ ಸಾಸಿರದೆಣ್ಣುತ್ತ ನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದಪೌಷ್ಯ
- 12 ಶುದ್ಧತ್ರಯೋದಸಿಸೋಮವಾರದುತ್ತ ರಾಯಣಸಂಕ್ರಾಂತಿಯಂ
- 13 ದುಪ್ರತಾಪಹೋಯ್ಯಶ್ರೀನಾರಸಿಂಹದೇವರದತ್ತಿಯಾಗಿಹೆರ
- 14 ಗೋಡೆಯಸೋವನಾಥಿಮ

(ಮುಂದೆ ಕಲ್ಲು ಬಡೆದುಹೋಗಿದೆ)

34

ಇದೇ ಶಾಸನದಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು (ಹೊಸಶಾಸನ).

1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತ	9 ಬ್ರಹ್ಮವಾರದನ್ನು ಕ್ರೀಮತು
2 ಪಂಚಮಹಾಸ[ಬ್ದ]	10 . . . ಬಾಳದಕ್ಕೆ ಸ್ವರದೇ
3 ಮಹಾಮಣ್ಣಿ[ಳೇ]	11 ವರನನ್ನಾದೀವಿಗೆಬಿಟ್ಟ
4 ಸ್ವರಂ ವೀರಬ[ಲ್ಲಾ]	12 ಎತ್ತು ಗಾಣವೊನ್ನು ಇನ್ನೀ
5 ಇದೇವರರಾಜ್ಯ[ಮಾ]	13 ಧನ್ಯಮಾವಂಪ್ರತಿ
6 ಚಂದ್ರಾಕ್ಷರ	14 ಪಾಳಸದೆಕಿಡಿಸಿದವಂಗೆಪಂ
7 ಹೆರಗಿನಸುಂಕದಹೆಗ್ಗ[ಡೆ]	15 ಚಮಹಾಪಾತಕಮಕ್ಕುಂ
8 ಬಾಚೆರಸಂಸ್ರವಣಸುಧ್ಧದಸಮಿ	

35

ಅದೇ ಹೆರಗುಗ್ರಾಮಕ್ಕೆ ವಾಯವ್ಯ ಮಾರನತಿಮ್ಮನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—4" × 1'—6"

- 1 ಶ್ರೀ ಒಂ ನಮಶಿ ವಾಯು | ಚಾರವೇ
- 2 ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ ಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ

- 3 ಮತಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೋಯ್ಸಳವೀರ
 4 ಯ್ಸಳಚೆ ಯುಡುಗೆ
 5 ನೆಂಬಭೂಭುಜಂ| ಯ
 6 ಯಾಯ್ಕುನಂದನಂ ನ
 7 ಪ್ವೆಜಿಯಂಗಳಭೂಭುಜಂ|| ಸಮರ ಗು ಯಂ ನ
 8 ಸುರನತುಳವಿಜಯಂವಿ ರಾತಿಯಂ ನರಸಿಂಹನು
 9 ತನಾಗಿದ್ದರ್ವಿವಿಷ್ಟ ತನಯ
 10 ಕೋಡರ ತ್ರಿಭುವನಮಲ್ಲ . ಲ . ದ . ಕ
 11 ರಾಗಿದ್ದರ್ ನಾರ
 12 ಸಿಂಹನಾಹವಸಿಂಹಂ| ತಳಕಾಡುಗಂಗಳವಾ
 13 ಡಿನೋಂಬವಾಡಿಹಾನುಗಲ್ಲುಗೋಡಭುಜಬಳವೀರ
 14 ಗಂಗಳನಸಹಾಯಕೂರನವಾಸದ್ಧಿಗಿರಿದುಗ್ಗಮ್ಲಚಲದಂಕರಾಮ
 15 ಪ್ರತಾಪಹೋಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರುಶ್ರೀಮದ್ರಾಜಧಾ
 16 ನಿರೋರನಮುದ್ರದೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ
 17 ಗೆಯ್ಯುತ್ತಮಿರತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ
 18 ಂತವಾಮರಸಂಗಮಧಾತ್ರಿ
 19 ಲದೇವಿಗವಾತ್ಮಜರಸ್ರ ಜಗಳು
 20 ಗೇದೇವರಾಜ ಲ ನುವಾ
 21 ತನಯ . ಹೆರಗಿ ವ್ಯವಾರನುವಿನಿಸ
 22 ರು ಭೋಧಿ ಧರಯೋಳಿ|
 23 ಕ್ರಿತಪುಣ್ಯಮಾಚಿಸೆಟ್ಟ ಧರ್ಮದಿಂ
 24 ಕ್ಷಿತಿಬಿನಯಮ
 25 ಸತಂಕುಲದೀಪಕಮಾಚಿಸೆಟ್ಟಿಯುಂಸ್ವಸ್ಥಿಸಕವ್ರಾಪ ೧೦೦೫
 26 ಶೋಭಕ್ರಿತ್ಸಂವತ್ಸರದಾಪಾಠಕುಡ್ಡ ಪಾಡಿಮಿಸೋ
 27 ಮವಾರದಂದು ಹೆರಗುರು
 28 ಂಣಹೆಗ್ಗಡೆಯುಂ ಮಾಚಿಸೆಟ್ಟಿಯುಮಯ್ಯೆನಾಡಗವುಡುಗಳು
 29 ಪ್ರಜೆಗಳುಂದ್ದು ಸೋಮೇಶ್ವರಸ್ವಾಮಿದೇವಾಲ್ಯದಹಡು
 30 ವಣಮೆಯ್ಯಗದ್ದೆಸಲಗೆಹತ್ತುಬಿದ್ದಲಿಮತ್ತರೊಂದು||ಇನ್ನಿನಿತು
 31 ವಂವಾರೆಯಭಟ್ಟ . ಮಾದೆಯಗೆಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಂನಾ
 32 ಡಿಬಿಟ್ಟರು||ಯಿದನಾರಾದರೂವಾದಲ್ಲಿಪ್ರತಿಪಾಳಿಸಿದವನು
 33 ಸಾಯಿರಕವಿಲೆಯುಂಗಂಗೆಯತಡಿಯಲಿಕೋಡುಂಕೋ
 34 ಳಗವಂಹೊನ್ನಂಜಿಳ್ಳಿಯಿಂಕಟ್ಟಿಸಿಚತುರ್ವೇದದಾಪಾರಗಬ್ರಾ
 35 ಹ್ತಾಣ್ಗೆಕೊಟ್ಟಫಲಮೆಯ್ದು ವರು ಕಿಡಿಸಿದವರು ಸಹ
 36 ಸ್ತುಕವಿಲೆಯಂಬ್ರಹ್ಮಣರುಮಂಗೆಯ ತಡಿಯ
 37 ಲಿವಧಿಯಿಸಿದಗತಿಯನೆಯ್ದು ವರು||ಒಂನಮಕ್ಕಿವಾಯ
 38 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸಂಧರಾ
 39 ಹಸ್ರಾಣಿಮಿಷ್ಯಯಾಞ್ವಯತೇಕ್ರಿಮಿಃ||ಇಧರ್ಮವ
 40 ಂ ಚಾಪುಯಣ . ಮಾಚಿಸೆಟ್ಟ|| ಇಧರ್ಮ ವಹರ್ಯಪಗವುಂಡ
 41 ಸೆಟ್ಟಗೆದೇವರಹಂದಣಗದ್ದೆ ಹತ್ತು ಕೋ[ಳ]ಗಸಲ್ವದು

36

ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ವಳಗೆರೆಹಳ್ಳಿಯಲ್ಲಿ ಹೆರಗಿನಮ್ಮನಗುಡಿಯೋಳಗೆ ಕಲ್ಲುಕಂಬದಲ್ಲಿ ಬರೆಬರುವುದು.

1 ಶ್ರೀಮಹಾ	3 ಬಿಟ್ಟಕೆ	5 ಡಿಯಬೆ
2 ದೇವರ್ಗ್ಗ	4 ಜಿಯಕೋ	6 ದ್ವಲಿಮೂ

37

ಅದೇ ಹೋಬಳಿ ಕಣಜನಹಳ್ಳಿಗೆ ವಾಯವ್ಯ ಹಾಳುಬಿದ್ದಿರುವ ಕಲ್ಲೇಶ್ವರಗುಡಿಯ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—6"

1 ಶ್ರೀ ಒನಮಕ್ಕಿವಾಯ||ನಮಸ್ತುಂಗಕಿರಚುಂಬಿ ಚಂ

2 ದ್ರಚಮರಚಾರವೇತ್ರೋಕ್ತನಗರಾರಂ

- 3 ಮತಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೊಯ್ಸಳವೀರ
 4 ಯ್ಸಳಚ ಯುಡುಗೆ
 5 ನೆಂಬಭೂಭುಜಂ| ಯ
 6 ಯಾಯ್ಸನಂದನಂ| ನ
 7 ಪ್ವೆಱಿಯಂಗಳೂಭುಜಂ|| ಸಮರ ಗು ಯಂ ನ
 8 ಸುರನತುಳವಿಜಯಂವಿ ರಾತಿಯಂ ನರಸಿಂಹಸು
 9 ತನಾಗಿದ್ದರ್ವಿವಿಪ್ಪ ತನಯ
 10 ಕೊಂಡರ ತ್ರಿಭುವನಮಲ್ಲ . ಲ . ದ . ಕ
 11 ರಾಗಿದ್ದರ್ ನಾರ
 12 ಸಿಂಹನಾಹವಸಿಂಹಂ| ತಳಕಾಡುಗಂಗವಾ
 13 ಡಿನೊಣಂಬವಾಡಿಹಾಸುಗಲ್ಲುಗೊಂಡಭುಜಬಳವೀರ
 14 ಗಂಗನಸಹಾಯಕೂರಸನಿವಾಸದಿಗಿರಿದುಗ್ಗಮ್ಲಚಲದಂಕರಾಮ
 15 ಪ್ರತಾಪಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರುಶ್ರೀಮದ್ರಾಜಧಾ
 16 ನಿದೋರಸಮುದ್ರದೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ
 17 ಗೆಯ್ಯುತ್ತಮಿರತತ್ಪಾದಪದೋಪಜೀವಿ
 18 ತವಾಮರಸಂಗಮಧಾತ್ರಿ
 19 ಲದೇವಿಗಮಾತ್ಮಜರಸ್ರ ಜಗಳು
 20 ಗೇದೇವರಾಜ ಲ ಸುವಾ
 21 ತನಯ . ಹರಗಿ ಮೈಮಾರನುವೆನಿಸ
 22 ರು ಭೋಧಿ ಧರಯೋಳಿ|
 23 ಕ್ರಿಶ್ಣಪುಣ್ಯಮಾಚಿಸೆಟ್ಟ ಧರ್ಮದಿಂ
 24 ಕ್ಷಿತಿಬಿನಯಸು
 25 ಸತಂಕುಲದೀಪಕಮಾಚಿಸೆಟ್ಟಯುಂಸ್ವಸ್ಥಸಕವ್ರಾಪ ೧೦೦೫
 26 ಕೋಭಕ್ರಿತ್ಸಂವತ್ಸರದಾಪಾಡಶುದ್ಧ ಪಾಡಿಮಿಸೋ
 27 ಮವಾರದಂದು ಹರಗುರು
 28 ಣಾಕೆಗ್ಗಡೆಯುಂ ಮಾಚಿಸೆಟ್ಟಯುಮಯ್ಯನಾಡಗವುಡುಗಳು
 29 ಪ್ರಜೆಗಳುಂದರ್ಪ ಸೋಮೇಶ್ವರಸ್ವಾಮಿದೇವಾಲಯದಹಡು
 30 ವಣಮಯ್ಯಗದ್ದೆಸಲಗೆಹತ್ತುಬಿದ್ದಲೆಮತ್ತರೊಂದು||ಇನ್ನಿತು
 31 ವಂವಾರೆಯುಂಭಟ್ಟ . ಮಾದೆಯುಂಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಂಮಾ
 32 ಡಿಬಿಟ್ಟರು||ಯಿದನಾರಾದರೂವಾದಲ್ಲಿಪ್ರತಿಪಾಳಿಸಿದವನು
 33 ಸಾಯಿರಕವಿಲೆಯುಂಗೆಯತಡಿಯಲಿಕೋಡುಂಕೊ
 34 ಳಗವಂಹೊನ್ನಂಜಿಳ್ಳಯಿಂಕಟ್ಟಿಸಿಚತುರ್ವೇದದಾಪಾರಗಬ್ರಾ
 35 ಹ್ಯಣ್ಣಿಗ್ಗಕೊಟ್ಟಫಲಮೆಯ್ದವರು ಕಿಟಿಸಿದವರು ಸಹ
 36 ಸ್ರಕವಿಲೆಯುಂಬ್ರಹ್ಮಣರುಂಗೆಯ ತಡಿಯ
 37 ಲಿವಧಿಯಿಸಿದಗತಿಯನೆಯ್ದವರು||ಒಂನಮಕ್ಕಿವಾಯ
 38 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾ
 39 ಹಸ್ರಾಣಿಮಿಷ್ಣುಯಾಚ್ಚಿಯತೇಕ್ರಿಮಿ||ಇಧರ್ಮವ
 40 ಂಚಾಮಯಣ . ಮಾಚಿಸೆಟ್ಟ|| ಇಧರ್ಮವಹರ್ಯಪಗವುಂಡ
 41 ಸೆಟ್ಟಗದೇವರಹಿಂದಣಗದ್ದಹತ್ತಕೊ||ಗಳ||ಗಸಲ್ಯದು

36

ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ವಳಗೆರೆಹಳ್ಳಿಯಲ್ಲಿ ಹೆರಗಿನಮ್ಮನಗುಡಿಯೊಳಗೆ ಕಲ್ಲುಕಂಬದಲ್ಲಿ ಬರೆಬರುವುದು.

1 ಶ್ರಿಮಹಾ	3 ಬಿಟ್ಟಕೆ	5 ಡಿಯಬೆ
2 ದೇವಗ್ಗೇ	4 ಐಯಕೋ	6 ದ್ವಲೆಮೂ

37

ಅದೇ ಹೋಬಳಿ ಕಣಜನಹಳ್ಳಿಗೆ ವಾಯಸ್ಸು ಹಾಳುಬಿದ್ದಿರುವ ಕಲ್ಲೇಶ್ವರಗುಡಿಯ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—6"

- 1 ಶ್ರಿ ಒನಮಕ್ಕಿವಾಯ||ನಮಸ್ತುಂಗಳಿರಚುಂಜಿ ಚಂ
 2 ದ್ರಚಮರಚಾರವೇ||ತ್ಯುಲೋಕ್ಯನಗರಾರಂ

- 3 ಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ
- 4 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಶ್ರೀಮತುಹೋಸಳಬೇ
- 5 ವದ್ದೋರಸಮುದ್ರದನೆಲಿವೀತಿನಸುಖಸಂಖಫಾವಿನೋ
- 6 ದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿದ್ಧುಹರಗಿನ ಬೂಚಿಮೆ
- 7 ಯಮಾರಗವಡ ಸಮಸ್ತ ಪ್ರಜೆಗುವುಡುಗಳು ಶ್ರೀ
- 8 ಮುಖವೆಂಬ ಸಂಭರದಂದುಸೋಮವಾರಮಕರಸಂಕ್ರಮಣ
- 9 ಬೆತಿಪಾತದಂದು ನಾಗಗೌಡಚಿಕ್ಕಣ್ಣನಮಾಡಗೌಡ
- 10 ಕಾಳಿಸೆಟ್ಟ ಕಾನ್ರಿನಿಬರಪುತ್ರಗವುಡಯ ಸಮಸ್ತ
- 11 ಪ್ರಜೆಗಳುಮಿದ್ಧು ವಾಮದೇವರಸೋಮೆಯನಕಾಲಂಕಚ್ಚಿ ಧಾರಾ
- 12 ಪೂರ್ವಕಂಮಾಡಿಬಿಟ್ಟ ಗದ್ದೆ ದೇವರಸಾರಭೂಮಿಕಯ
- 13 ಕೋಡಗಹಳ್ಳದಲಿಸಾಹಣಿ . ಯಹಳಲಿಂಕೆಯಿಗೋ
- 14 ಳೆಯಹಳಲಿಂಕೆಯಿಕಾನಿನಾಗಣನದೇವಾಲ್ಯಕ್ಕೆ ಬಿಟ್ಟ
- 15 ಧಮ್ಮಿ||ಮರಗೌಡನಮಗಮಾಚಯಸ್ವದತ್ತಂಪರದತ್ತಂವಾ
- 16 ಯೋಹರೇ: ವಸುಂಧರಾ||ಸಪ್ಪಿವ್ವರಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ
- 17 ಜಾಯತಕ್ರಿವಿ||ಪ್ರಿಯದಿಂದಿಂತಿದನೆಯ್ದ ಕಾವಪುರುಷಂಗಾ
- 18 ಯುಂಜಯಶ್ರಿಯುಮಕ್ಕೆಯಿದಂ||ಕಾಯದ||ಕಾಯ್ದ ಪಾಪಿಗಕುರುಕ್ಷೇತ್ರ
- 19 ದೊಳಕ್ಕೊಟ್ಟಮುನೀಂದ್ರರಾ ಕವಿಲೆಯಂ ವೇದಾಧ್ಯರಂಕೊಂದದೊಂದಯಸಂ
- 20 ಸಾದ್ಧುಪುದೆಂದುಸಾಜಿದಪುನೀಸೃಳಾಕ್ಷರಂಧಾತ್ರಿಯೊಳ

38

ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ಕೋಡಿಹಳ್ಳಿಯಲ್ಲಿ ಕೆರೆಯ ಕೆಳಗಿರುವ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ
ನಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ—3' × 2'

(Iನೆಯ ಪಟ್ಟ)

- 1 ಸ್ವಸ್ತಿ ತ್ರಿಭುವನವಲ್ಲ ಮಲಪರೊ
- 2 ಳುಗಣ್ಣ ವಿಷ್ಣುವರ್ಧನಬಿಟ್ಟದೇವ

(IIನೆಯ ಪಟ್ಟ)

- 3 ಪೊಯ್ಯಳಂಗಂಗವಾಡಿತೊಂಭತ್ತಋಸಾಸಿ . ಮನಾಳುತ್ತ
- 4 ಮಿ ಋಗೋ
- 5 ಳಲುಬಂದುಕಾದಿಬಿಟ್ಟ ಸೋಮಣ ಸಿವಲೋಕ

(ಬಲಗಡೆ ಅಡ್ಡಪಟ್ಟ)

- 6 ಪ್ರಪಿತನದಶ್ರೀ

39

ಅದೇ ಹೋಬಳಿ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಗಣೇಶನಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—4" × 2'—3"

1 ಶ್ರೀಮತು

2 ಶ್ರೀರಾಮಪಸ

3 ವರಸಂವತ್ಸರದಲು

4 ರಾಯಣನಯ್ಯ

5 ಕರುಕಿತ್ತನಕೆಯಿಂ [ತೂಂಬ] ನಿಕ್ಕಿಸಿದ

6 ಕಳಚಿಆಗಮಾಡುವಹೋಲ

40

ಅದೇ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮೇಲುಚಾವಣಿಗೆ ಸೇರಿಸಿದ್ದ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ—5'—6" × 2'—0"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಸ್ವ
- 2 ರ ಸರಮುಖಟ್ಟ ರಕಂದ್ಯ ರಾವತೀ ಪುರವರಾಧೀಸ್ವರಂಯಾದವಕುಲಾಂಬರದ್ಭುವ
- 3 ಣಿಸನ್ಯುಕ್ತ್ಯ ಚೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲೆಪರೊಳುಗಂಡತಳಕಾಡುಗಂಗವಾಡಿನೊ
- 4 ಣಂಬವಾಡಿಬಸನಹಾನುಂಗಲ್ಲುಹುಲಿಗಣಿಹಲಸಿಗೆಬೆಳ್ಳೊಲತಟ್ಟ ವಾಡಿತಣಿಕಾಡುನಾಡು
- 5 ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗನೇಕಾಂಗನೇಕಾಂಗವೀರಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗ ಮಲ್ಲಚಲದಂಕರಾಮನಸಹಾ
- 6 ಯರೂರನಿಕ್ಕ ಕಪುತಾಪಚಕ್ರಸ್ತೃಹೋಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರಸರುಕಲ್ಯಾಣಪಯ್ಯಂತಮಾ
- 7 ಗಿಸಕಲಜನಕಲ್ಯಾಣಮಹೋತ್ಸವದಿನೇಕಚ್ಚ ತ್ರಾಕ್ಷಾ ಯೆಯಿಸುಖಸಂಕಥಾವಿನೋದದಿಂದರಾಜ್ಯಂಗೈಯುತ್ತ
- 8 ಮಿರ||
- 9 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸಕನರ್ಪಂಗಳನೆಯರಾಕ್ಷಸಸಂವತ್ಸರದಮಾಘಸುಂಭಿಹವಾ

- 10 ರದಂದುಚಟ್ಟುಗೌಂಡರಮಾಳಯ್ಯನಮಗಸೋಮೆಯನುಹಾರುವನಹಳ್ಳಿಯದಾರಿಯಲು
- 11 ಹೆಮ್ಮಕ್ಕಳಿಉಡೆಉಚ್ಚಳಲೀಯದೆತಾನುಂತನಸಂಗಡದಬೆಚ್ಚಿ ಯಮಾವನುಂವೀರಗಾಳಿಗಂಕಾದಿಕೆ
- 12 ಮೈಕ್ಕಳಕಾದುಕಳಿಹುಕ್ಕಳರಂಕೊಂದುತಾವುಸುರಲೋಕಪ್ರಾಪ್ತರಾಗಿದೇವಕನ್ನೆಯರುಯ್ದರು ಆ
- 13 ತನಿಲ್ಲದಹೆಜ್ಜೆಆತನಿಂಹಿಯಿನ್ನೂ ಕಲೆ ಯನುಂ ಆತನತಂದುಬೆನಚೆಯನುಂಅವರಕೆಜ್ಜಿ
- 14 ಯಯ್ಯಕ್ಕಟ್ಟದಹಳ್ಳಿಯಮಾದಿಗೌಡನುಂ ಇನ್ನೀಮೂವರುಂಆತನವೀರವಸ್ತ್ರವಂ ನಿಲಿಸಿದ ಸಿಲಾಲೆಬೆ
- 15 ಚಟ್ಟುಗೌಡರಕೆಜ್ಜಿಯಳಿಗಳೆತಂದುಕೆಜ್ಜಿಮಂಣ್ಣಿನಲ್ಲಿಬೆನಚೆಯನುಂಬವೈ ಯನುಸೋಮಾಜೀಯನಕಾಲಂಕ
- 16 ಚ್ಚಿವೀರಗಲ್ಲಿಂಗನಿವೇದ್ಯಕ್ಕಂಹೂಪತ್ರಗಂಧಾರಾಪೂರ್ವಕಮಾಡಿಬಟ್ಟಗದಕೊಳೆಯಿಧಮ್ನ
- 17 ಯಾಧಮ್ನವಂಪೂಜಿಸದೆ
- 18 ಉದಾಸೀನಮಾಡಿದಡೆ ಕವಿಲೆ
- 19 ಯಂ ಬ್ರಾಹ್ಮಣರಕೊಂಡಪಾಪ

41

ಅದೇ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವರ ಪಾಳುದೇವಾಲಯದ ಮುಂದೆ ಹೂತಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—9" × 2'—3"

- 1 ಶ್ರೀ ನಮಃಸ್ತುಂಗ ಸಿರಸ್ತುಂಬಿಜಂಪ್ರಚಾಮರಚಾರವೇ|ತ್ರೈಲೋಕ್ಯನಗರಾರಂ
 - 2 ಭಮೂಲಸ್ತಂಭಾಯ ಸಂಭವೇ||ಲಿಂಗಮೆನೆಜನನೀಜನಕಂ ಲಿಂಗಮೆನೆನ
 - 3 ಗಾಳ್ದ ನಾಪ್ತಬಾಂಧವಭ್ರಾತೃ||ಲಿಂಗಮೆನೆಸರ್ವಮೆನಿಸುವಸಂಗಂದೋರಕೋ
 - 4 ಳ್ಳಜಮ್ಮಜಮ್ಮಾಂತರದೋಳ್||ಒಂನಮಾಸಿವಾಯಗಣಪತ್ಯಾಯನಮಃ || ಶ್ರೀ ಶ್ರೀ
 - 5 ಶ್ರೀಗುಪ್ತತ್ತಿನಿಮಿತ್ತವಾದಯದುವಂಶಾಘೋಧಿಗಿಂದೂಬ್ಬವದ್ರಾಗಂಶ್ರೀಸಳನೆ
 - 6 ಬನಾಗಿಪುಲಿಯಂಪೊಯ್ಯಾ ಸಳಂಪೊಯ್ಯಳ||ಯೋಗೀಂದ್ರೋಕ್ತಿಯಿನಾದನಾಪೆಸರೆ
 - 7 ತದ್ವಂಶದವರ್ಗ್ಗಪ್ಪನಘೋಗೈಶ್ವರ್ಯಗುಣಾನ್ವಿತಪ್ಪಲಬರುಂರಾಜ್ಯಾಂಗೈಯುತ್ಥಿಪ್ಪನಂ ವಿನಯಪ್ರತೀ
 - 8 ಪರೂಪಂ ವಿನಯಾದಿತ್ಯಂಸಮಸ್ತ ಭುವನಸ್ತು ತ್ಥಂ ಜನಕ್ಕೆ ತಾಣ್ಣಿ ಕಣ್ಣು ನೆನಿಸ್ತಂಸನ್ಯಾ ಗ್ಗಂವಿ)
 - 9 ತ್ತಿನಿತ್ಯಾಭ್ಯುದಯಂ||ಆವಿನಯಾದಿತ್ಯಸುತನಪ್ಪ ಎಣಿಯಂಗದೇವಂಗಮೇಚಲದೇವಿಗಂಪುಟ್ಟಪು
 - 10 ರುಪಾತ್ತೃತಯಕ್ಕಂತ್ರೈಪುರುಷಗ್ಗ್ಗಂಮೋರಯನಿಸಿಜಸಂಜಿತಬ್ಬಲಲ್ಲಾಳುದೇವನುಂಬಿಟ್ಟದೇವನುಮುದಯಾ
 - 11 ದಿತ್ಯನುಮೆಂದುಮೂವರಸುಗಳವರೊಳುಮಧ್ಯಮನಾಗಿಯುಂಹತ್ತಿಯುಧಮ್ನದೊಳುತ್ತಮನೆಸಿ ಸು
 - 12 ಲೆ ಮೊದಲಾಗಿಮೂಡಣಮುದ್ರಮೆಸೀಮೆಯನಲಾಳ್||ಆವಿಪ್ಪು ವದ್ಧನಂಗಂಭಾವೋಪ್ಪವರಾಜ್ಯಲಕ್ಷ್ಮಿಯೆಸಿಸಿದ
 - 13 ಲಕ್ಷ್ಮಾದೇವಿಗಮುದುಭವಿಸಿದನೀಭೂವಿಶ್ವತನಾರಸಿಂಹನಾಹವಸಿಂಹಂ||ಆವಿಭುವಿನಸಟ್ಟಮಹಾದೇವಿಗಸದ್ಗ
 - 14 ಣಚರಿತ್ರದಿಂದಂಸೀತಾದೇವಿಗಿಮಿಗಲಾದೇಚಲದೇವಿಗಬಲ್ಲಾಳುದೇವನುದಯುಂಗೆಯ್ದುಂ||ಆತನವಿಕ್ರಮಮೂಪಮಾತೀತಂ
- ಭೂತ
- 15 ಆದೊಳುಳ್ಳಭೂತಳಪತಿಗಳುಭೀತಿನತವಿಕಟಮಾವುದೋ||ತನ್ನಿ ಜಧರೆಯನಾದಸ್ವ . . ನಾಡಾಳ್ವರ||ರಣರಂಗಾಂಗಣ
- ಸೂದ್ರಕಂ
- 16 ನಡೆದೊಡಂತುಚ್ಚಂಗನುಚ್ಚ ತತುಜ್ಜಣದಿಂದೋಡೆವಿರಾಟರಾಜಪುರಮೊತ್ತು ತ್ತಾಯ್ತುಮುಂತಾಂನನ್ನೇವುಣರಾಪೋಸನ
 - 17 ಮಾತ್ರಕಂನೇಜಿದರಲ್ಲಿ ದಂದುಬಲ್ಲಾಳದೋಗ್ಗು ಣಮಂಪಿ ಸಲಣ್ಣುಬಲ್ಲವರದಾರೀಭೂಲಭೂಚಕ್ರದೋಳ್ |
- ಅನತೋಗ್ರೀವರ
- 18 ನಿಪ್ಪಪಾಂಧ್ಯಕುಳಮಂನಿಮ್ಮೂಳನಂಗೈಯ್ದ ಜೇಯನನುದಾತ್ತಮುರಾರಿಕೇಸವನ ವರ್ವ್ವಸ್ವಂಗಳಂಗೆಬ್ಬಧೀರನನಾ
- ಟೋಪದಿನಾಂತನೇ
- 19 ವುಣರನೊಂದಾನೆಯೊಳುಗೆಲ್ಲ ವೀರನನಾರಾಂಪನ್ನಿಪಾಳಕಕ್ಕದನಬೋಳುಬಲ್ಲಾಳಭೂಪಾಳನಂ|| ಸ್ವಸ್ತಿ ಸಮಸ್ತಂ
 - 20 ಭುವನಾಸ್ತ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಸರಮೇಸ್ವರಪರಮಭಟ್ಟಾರಕಂದ್ವಾರಾವತೀಪುರವರಾ
- ಧೀಸ್ವರಂ
- 21 ಯಾದವಕುಳಾಂಬರದ್ವೈಮಣಿಸಮ್ಯಕ್ತ್ವಚೋಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲಸರೊಳುಗಂವತಲಕಾಡುಗಂ
 - 22 ಗವಾಡಿನೊಂಬವಾಡಿಬನವೆಹಾನುಂಗೆಲ್ಲುಡುಲಿಗೆಜ್ಜಿಹಲಸಿಗಬೆಳುವಲತಟ್ಟವಾಡಿತಳಿಕಾಡುನಾಡು
 - 23 ಕೊಂಡಭುಜಬಳವೀರಗಂಗನೇಕಾಃ ಗವೀರಸನಿವಾರಸಿದ್ಧಿ ಗಿರದುಗ್ಗಮಲ್ಲಜಲದಂಕರಾಮನಸಹಾಯಸೂರನಿಸ್ವಂಕ
 - 24 ಪ್ರತಾಪಚಕ್ರವರ್ತಿಪೂಯಿಸಳವೀ ಕಳಿಞ್ಣಳದೇವರಸರುಕಲ್ಯಾಣಪರಿಯಂ ತಮಾಗಿಸಕಳಜನಕಲಞ್ಣಿಣವಂಜೋ
 - 25 ತ್ತನದಿನೇಕಚ್ಚತ್ರಚ್ಚಾಯಿಯಿಂಸುಬಸಂಕತಾವಿನೋದದಿಂಪೃಥ್ವೀರಾಜ್ಯಾಂಗೈಯ್ಯತಮಿರೆ || ತತ್ಪ್ರಮಾಜ್ಯಪೂ
 - 26 ಜ್ಯಮಪ್ಪುಲದ್ವಿಂಗಳಪಳರಾನ್ವಯಮೇತೆಂದೆಡೆ || ಶ್ರೀಉದ್ವಿಂಗಳಪಳದೇವರುತಮ್ನ ಎತ್ತಿ ಸಿದದೇವಾಲ್ಯದಧಮ್ನಪ್ರ
 - 27 ವರ್ತಿ ಸುವಲ್ಲಿಅವರಮಗನಪ್ಪ ಈಸರಜೇಯಂಗೆಕಿತ್ತನಕೆಜ್ಜಿಯುಪ್ರಭರಾವನೆಟ್ಟಿಯಮಕ್ಕಳುಚಾಮಗೌಂಡನಾ
 - 28 ದಿಗವುಡನೋಮಗವುಡಾನ್ವೀಮೂವರೂಳಿಗೊಮಗವುಡನಮಕ್ಕಳುರಾಮಗವುಡಪಾರಿಸಗೌಡ
 - 29 ದಂಡಿಗವುಡಮಹಾದೇವನೆಟ್ಟಿಯಮಕ್ಕಳುರಾಮೆಯನಾಯಕಚಾಕೆಯನಾಯಕಪಚಯಸಾಹಣಿಸೋ
 - 30 ಮಗವುಡನಮಕ್ಕಳುಪಾರಿಸಗವುಡಜನ್ನಗವುಡನುಂಇನ್ನೀಮೂವರುಗವುಡುಗಳುಂಬಿಟ್ಟಣಬೆಗ್ಗಡೆಅಭಿಷ್ಯದೇವಗ
 - 31 ಣಪಯ್ಯಸಿಂಗಣ್ಣಿ ಬೋಕಣ್ಣಿ || ಬದ್ಧಗವುಡರಮಾಳಿಯಂಕೆಯಿಮಾಳಗವುಡರಕಲೆ ಯಮಸಣಗವುಡನನು

- 32 ಗಕೇತಯ್ಯವಿಚಗವುಡಯನಾಚಯಕೊಂನೋಲೆಯನಾರಗವುಡದೋಡವುರದಮಾಕಿಸಿಟ್ಟ ಕಟ್ಟದಹಳ್ಳಿಯ ಮಾದಿ
 33 ಗವುಡಮುತ್ತತ್ತಿಯಕಾಳಿಸಿಟ್ಟಸಿಟ್ಟಗಹಳ್ಳಿಯಕಾಚಯತಿಬ್ಬಗೌಡರಬೋವೈಯಕಾಮೆಯಕೋಣನಗಿರಿಯಾಣ
 34 ಕಜ್ಜನಾದರಕೇತಯದೇಮಿಸಿಟ್ಟಯದೇವಣಾನ್ರಿನಿಬರಂಪ್ರಮುಖ್ಯವಾಗಿಪ್ಪತ್ತಿಶ್ರೀಮತುಸಕವರಿಣಂಗಳನೆಯ
 35 ವಿಜಯಸಂವರ್ಧರದವೈಶಾಖಸುಂಂಬ್ರಹವಾರದಂದ-ಸಿದ್ದೇಶ್ವರದೇವರಪ್ಪವಿಧಾರ್ಚನೆಗಂನಿಯಿವೇದ್ಯಕಂಬಂಡಸ್ಪಟಿತ
 ಜೀರ್ಣೋ
 36 ಧಾರಕವಾಗಿಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರದ್ವಾಂಗಲಕ್ಷ್ಮೀಉಮಾದೇವಿಯರಹಿರಿಯಮನೆಗೆಗಡಕೇಸಿಮಯ್ಯನುಂಬಟ್ಟಿಯಾಣ
 37 ಹೆಗ್ಗಡೆಯುಂಮೂವರುಗವುಡುಗಳಂಸಮಸ್ತಪ್ರಜೆಗಳುಮುಖ್ಯವಾಗಿಆಲೂರಹಿರಿಯಕೆಹಿಯಿಕಳಿಗೆ || ಎಚ್ಗೇ
 38 ಣುಂಬಾಚಿವಿಡಿಯಕೋಲಲುಕಡವದಗೊಂದಿಯಲ್ಲಿಕಬರಾತಕಂಸಂಕೋಂಮುಗುಳಯಕಟ್ಟದಹಿಂ
 39 ದೆಹಿರಿಯತೂಂಬಿನನಿತುಹರಿವಲ್ಲಿಸಂಕೋಂಹಾಳಮೇಲೆಬಿದ್ದಲೆಕಂಬಳಿರಾ||ಕಯಿಗಾಣಾಬನ್ನದೇವ
 40 ಗೊಳಗದಮಾಡ್ಗೊಳಗನ್ನಿನಿತುಮಂಉದ್ದಿಂಗಪಾಳದೇವರಮಗನಪ್ಪಪ್ಪರಜೇಯನಪಾದಪಕ್ಷಾಳನವು
 41 ರಸ್ಸರಧಾರಾಪೂರ್ವಕಂಮಾಡಿಸವ್ವಬಾಧಾಪರಿಹಾರಮಾಗಿಆಚಂದ್ರಾಕ್ಷ್ಯಕಂಬರಂನಡವಂತಾಗಿಬಿಟ್ಟದ
 42 ತ್ತಿ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತ್ನಂವಸುಂಧರಾಂ | ಪಪ್ಪಿಂವರ್ಪನಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರೀ
 43 ಮೀ||ಪ್ರಯದಿಂದಿಂತಿದನೆಯ್ದ ಕಾವವುರುಷಂಗಾಯುಂಜಯಶ್ರೀಯುಮಕ್ಕೆಇದಂಕಾಯದಕಾಯ್ವ
 44 ಪಾಪಿಗಕುರುಕ್ಷೇತ್ರದೊಳವ್ವಾರಣಾಸಿಯೋಳಿಕ್ಕಾಟಿಸುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂಕೊಂದ
 45 ದೊಂದಯಶಂಪೊದ್ದುಗುಮಂದುಸಾರಿದಪುವಿಕೈಳಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು||

42

ಅದೇ ಕಲ್ಲಿನ ದಕ್ಷಿಣಕ್ಕೆ ಹೂಳಿದ್ದ ಕಲ್ಲು (ವೀರಗಲ್ಲು)

ಪ್ರಮಾಣ—4'—0" × 2'—6"

- 1 ಚಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮ್ರಿತೇನಾಪಸುರಾಂಗನಾ | ಕ್ಷಣವಿಧ್ವಂಸನೀಕಾ
 2 ಯಾ ಕಾ ಚಂತಾಮರಣೇರಣೆ||ಓಂನಮಸ್ಕಿ ವಾಯಃ

43

ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ಹುಲ್ಲೇನಹಳ್ಳಿಯಲ್ಲಿ ಕರುಗಲ್ಲಿನ ಜಗಲಿಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—0" × 1'—6"

- | | |
|------------------------|---------------------------|
| 1 | 6 ರಾಮಪಮಾಕಿಗೆಕೊಟ್ಟ ಗದಕೊ |
| 2 ವಿಜಯಾಭ್ಯುದ | 7 . . ಬೆದಲೆಸಲಗಿಂಬಲೆಗೌನಬರಹ |
| 3 ಯಸಾಲಿವಾಹನಶಕವರಿಪಂ | 8 ಇದಕೆತುಬೋನುತಂವತಾಯಿಗೆ |
| 4 ಗಳುಂಂನೆಯಪರಾಭವನಾಮ | 9 ತಪಿದೋನು |
| 5 ಸೀಮೆಯಪರ್ಗಡ | |

44

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಲ್ಲೇಶ್ವರ ದೇವರ ಪಾಳಂದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" × 2'—6"

- 1 ನಮಸ್ತುಂಗಕಿರಶ್ಚಂಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋ
 2 ಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಗಣಪತ್ಯಾಯನಮಃ
 3 ಪಸಗ್ಗೊಂಠಾವಾವದೇಸಂಗಳನೇಣಿಸುಪೊಪ್ಪಾವಾವದುಗ್ಗಂಗಳಂ
 4 ಬಣ್ಣಿಸುತ್ತಿರ್ಪದಾವಾವನಿಪತಿಗಳಲೆಕ್ಕಿಸುತ್ತಿಪ್ಪುರ್ವದಂಬೋ
 5 ಧನಾಕಂಕಯ್ಯಣ್ಣನಾಲ್ಕುಂಕಡಲತಡಿವರಂದಿಗುಜಯಶ್ರೀಡ
 6 ಯೋಳಸಾಧಿಸಿಂಭೂಲೋಕಮಂಕ್ಷತ್ರಿಯಕುಳತಿಳಕಂವಿಷ್ಣು
 7 ಬೆಷ್ಟು ಪ್ರತಾಪ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾ
 8 ಮಂಗಳೇಸ್ವರಂದ್ರಾರಂವತೀಪುರವರಾಧೀಸ್ವರಂ ಯಾದವವಂಶಾ
 9 ಂಬರದ್ವೈಪುಣೀವೈಕ್ಯಕ್ತಚೂಡಾಮಣಿಮುಲರೂಳ್ಳಂಡತಳಕಾ
 10 ಡುಕೊಂಗುನುಗಲಿಗೆಂಗವಾಡಿನೋಂಬವಾಡಿ ಬನವಸಹಾನುಂಗಲು
 11 ಗೊಂಡಭುಜಬಳನಹಾಯಸೂರನಿಸ್ಸಂಕಹೊಯ್ಯಳನಾರಪಿಂಘೆದೇ
 12 ದೇವದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನೋಳಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರಧಿ
 13 ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ || ಸಕವರ್ಣಸಂಸಿರದನೂಪಿರಡನೆಯವಿಕ್ರಮ
 14 ಸಂವತ್ಸರದ ಪಾಲ್ಕುಣಸುಧ್ಯಂಶಿಸೋಮವಾರಉತ್ತರಾಯಣನಂ
 15 ಕ್ರಮಣದಂದು ಹುಲ್ಲೆಯಹಳ್ಳಿಯವಡ್ಡ ಸಟ್ಟಸಿವನಾಡಸಾಹಣಿ
 16 ಯೂಮಾಡಿದಂತಪ್ಪಧರ್ಮಕ್ಕೆ ಹೊನ್ನ ವಾರದಹೊಂನಗೌಡನಮಗ

- 17 ಬೋಕಗೌಂಡನುಂಹನೆಯಗೌಂಡನುಂಹಳ್ಳಿಯಚಟ್ಟಗೌಂಡನುಂಹನೆಯಗೌಂಡ
 18 ಡನುಂಹವಸ್ತುಪ್ರಜೆಗಮಿದ್ವತ್ತಿಭುವನಸಕ್ತಿಪಂಡಿತರಪುತ್ರ
 19 ಭೈರವಜೀಯನಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಮಾಡಿಮಲ್ಲಿಕಾ
 20 ಜ್ಞಾನದೇವರೂಪಕಾರಕ್ಕೆ ಬಿಟ್ಟದತ್ತಿಮೊದಲಗದ್ದೆ ಸಲಗಿವರೂ
 21 ಕಡೆಯತಕ್ಕಲಗದ್ದೆಸಲಗಿವರಡುತುಂಬಿನಮೊದಲಕೂಳಗಂ
 22 ನಾಲ್ಕುಅನ್ನುಸಲಗಿಕ್ಕೋಳಗನಾಲ್ಕುಬಿದ್ದಲುಮತ್ತರುಮಿಡುಡೇ
 23 ವರನಂದಾದೀವಿಗೆಕೆಯ್ಯಾಣವೊಂದುಇಂತಿನಿಸುಮಂದೇವಸ್ವ
 24 ಇಧರ್ಮಮನಾವನಾಗಿಪ್ರತಿಪಾಳಿಸಿದವಂಗಂಗವಾರಣಾಸಿಯ
 25 ತಡೆಯಲು ಸಾಸಿರಕವಿಲೆಯಕೋಪುಂಕೋಳಗಮುಪೊನ್ನಲುಕಟ್ಟಿಸಿದಾ
 26 ನಮಾಡಿಧರ್ಮಮಕ್ಕುಇಧರ್ಮವನಳಿದವಂಗಸಾಸಿರಕವಿಲೆಯಸಾಸಿ
 27 ರಬ್ರಾಹ್ಮಣರಕೊಂದಪಾತಕಮಕ್ಕುಇಧರ್ಮವಗೆಯಿದಂಭೈರವಜೀಯ
 28 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಸಪ್ಪಿಬ್ಬರು
 29 ಪನಹಸ್ರಾಣವಿಪ್ಪಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ

45

ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ಬೈರಾಪುರದಲ್ಲಿ ಬಸವಣ್ಣನಗುಡಿಯ ಪೂರ್ವ ಗೋಡೆಗೆ ಬರಗಿಸಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" × 2'—9"

- | | |
|-------------------------|-------------------------|
| 1 ರಕ್ಕಾಕ್ಷಿ ಸಂವತ್ಸರದಶಾವ | 5 ಕನಕುಮಾರ ಭೈರನಾಯಕ |
| 2 ಉಳಂದಲುಶ್ರೀಮತುಪುಷ್ಪ | 6 ನುಕೊಟ್ಟ ಭೈರಾಪುರಕ್ಕೆಜೋ |
| 3 ಗಿರಿಯ ಬಿಟ್ಟದದೇವರಿಗೆ | 7 ಒಬೇಡಿಗೆ ತಳವಾಲಕೆ ವಿ |
| 4 ಹಾರನಹಳ್ಳಿಯ ಭೈರನಾಯ | 8 ರಜಿತ |

46

ಸಾಲಗಾಮೆ ಹೋಬಳಿ ಸಾಲಗಾಮೆ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—4" × 1'—2"

- 1 [ಶುಕ್ಲಾಂ]ಬರಧರವಿಷ್ಣುಂಶಶಿವಣ್ಣಂಚ ತುಭ್ವರ್ಜಂ ಪ್ರಸನ್ನವದನಂ
 2 [ಧ್ಯಾಯೇತ್]ಸರ್ವಃ ಘ್ನೋಪಶಾಂತಯೇ || ಸ್ವಸ್ತಿ || ಯಮಸಿಯಮಸ್ಯಾ
 3 [ಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮಾನಾನುಷ್ಠಾನಜ್ಞಾನಸಮಾಧಿಃ
 4 ಲಸಂಪನ್ನರುಂ ಯವುಪಾಸನಗ್ನಿ ಹೋತ್ರದ್ವಿಜಗುರುದೇವತಾ
 5 [ತ್ವಂ]ಪರಮಾತ್ಮಂಹೋಜ್ಯಕೀರ್ತಿಯಂತರುಮಪ್ಪಶ್ರೀ
 6 [ಮದನಾದಿ]ಯಗ್ರಹಾರಸರಸ್ವತೀಪುರವಾದಸಾಲಿಗಾವೆಫೋಗ
 7 ಯ್ಯ[ನು] ಪಟಳದಿಂದಕಟ್ಟಳೆದುಕೆಜೆಯೊಡದುಕೇಶವದೇವರು
 8 ದೇವಾಲ್ಯವುಪುತ್ಸನ್ನವಾಗಿಅಪಾರಕಾಲಆರಮಸೂಡುಮಲ್ಲದಿ
 9 ರುದುದನುಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೋಯ್ಯಣಭುಜಬ
 10 ಳಶ್ರೀವೀರಸೋಮೇಶ್ವರದೇವರಸರು ಕಣ್ಣನೂರನೆಲೆವೀಡಿನಲುಬ್ಬ
 11 ಧಿವೀರಾಚ್ಯಂಗೆಯ್ಯುತ್ತಿದ್ದಕೀಲಕ ಸಂವತ್ಸರದಚೈತ್ರಮಾಸದಲು
 12 ಮಾಚಗವುಡನಮಗ ಅಂಕಗವುಡನಮಗ ಮಾಯಣ್ಣ
 13 ನಾಯಕನು ಉರಕರುಕಂಬನಿಕ್ಕಿಸಿ ಶ್ರೀಚನ್ನ ಕೇಶವ
 14 ದೇವರಮಾಡ್ವಪ್ರತಿಷ್ಠೆಯ ಮಾಡಿಸಿದನುಮಂ
 15 ಗಳಮದಾಶ್ರೀಶ್ರೀಯಿಸ್ತದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು
 16 ಶಂಖತೇಜವೂರ ಕಡಗನೀಗೆಯ ಯಿ . . ರ .
 17 ಮಣ್ಣುಬರದ ಮಲಿತಮು ಶ್ರೀಪಾಂಚಜನ್ಯ ಪುರ
 18 ಶ್ರೀಚನ್ನ ಕೇಶವ ಶ್ರೀಚನ್ನ ಕೇಶವ

47

ಅದೇ ಗ್ರಾಮದ ಅರ್ಕೇಶ್ವರದೇವಾಲಯದೊಳಗೆ ಬಾಗಿಲ ಬಲಪಾರ್ಶ್ವದ ಗೋಡೆಯಲ್ಲಿರುವ 1ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'—0" × 2'—6"

- | | |
|-------------------------------------|----------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದ ಆಶ್ಚ ಬೈಯಸಂ | 5 ಪೂರಗಡಿಯಬದಗಣದಿಸಲು ಬಿಟ್ಟದ |
| 2 ವಜ್ರದಸಾಲಗಾಮೆಯ ಆಶೀಷ | 6 ತ್ತಿ ಕಂಡುಗಬಿದ್ದಲೆ ತಂಕಣಕಡೆಯ . ಅ |
| 3 ಮಹಾಜನಂಗಳು ಆಪೂರಗಡಿಯ ಕಾಳಗದಲು | 7 ಸವಳಿಯಲಿ ಕಂಭನೂರಿನ ಆಗದೆಬಿ |
| 4 . ನೋಜನಗುಮಂ ಬಿದಲಿತಂಗೆ | 8 ದಲೆಯ |

[ಮುಂದೆ ಕಲ್ಲು ಸವೆದುಕೋಗಿದೆ]

48

ಅದೇ ಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

Iನೆಯ ಪಟ್ಟಿ.

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಚಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಪೃಥ್ವೀವಲ್ಲಭಮಹಾ
- 3 ರಾಜಪರಮೇಸ್ವರ ಯಾದವ
- 4 ಕುಳಂಬರದ್ಯುಮಣಿಸಬ್ಬಜ್ಞ ಚೂಡಾಮಣಿ ಮಲೆರಾಜರಾಜ
- 5 ಮಗರರಾಜ್ಯನಿರ್ಮೂಲನ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯ
- 6 ಶ್ರೀವೀರನಾರಸಿಂಹದೇವರು ದುವಾರಸಮುದ್ರದನೆಲೆ

IIನೆಯ ಪಟ್ಟಿ— (ಪೂರ್ತಿಯಾಗಿ ಸವೆದು ಹೋಗಿದೆ)

49

ಅದೇ ಸಾಲಗಾವೆ ಹೋಬಳಿ ಕಡಗಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 3'—0"

(ಮೇಲ್ಭಾಗ ಪೂರ್ತಿಯಾಗಿ ಸವೆದುಹೋಗಿದೆ)

(ಮಧ್ಯದಿಂದ)

- 1 ಕಡಗಹಳಯ ಸಮಸ್ತಪ್ರಜೆಗಳಕಂಠ್ಯುಲುನಾಧಿರಾಜಯ
- 2 ದೇವದತ್ತಿಯಾಗಿಯಾಚಂದ್ರಾರ್ಕತಾರಂಸುನ್ಮತ್ತಾಗಧಾರಾಪೂರ್ವ
- 3 ಕಂನಾಚಿಕೊಟ್ಟಗದ್ದೆ ಹಿರಿಯಕೆಜಿಯಕೆಳಗಿಯಿಬಂಜುಗ . .
- 4 ಕೆಜಿಯಕೆಳಗಿಬಂಜುಗದ್ದೆ ಹಾರುನಗುಪ್ಪೆಯಲು ಬಂ
- 5 ಜುಗಬಿದ್ದ ಲುಯಿಸಿರುವಂಪ್ರಹ್ಮಭಟ್ಟರಿಗಧಾರಾಪೂರ್ವ
- 6 ವಾಗಿಕೊಟ್ಟರು ಮಂಗಳ ಮಹಾ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
- 7 ಪ್ರಿಯಾದಿಂದಿಡನೆಯೆ ಕಾವಮನುಜಂಗಾಯುಜಯಶ್ರೀಯುಮಕ್ಕೆಯಿದಂಕಾಯದೆ
- 8 ಕಾಯ್ವಪಾಸಿಗಕುರುಕ್ಷೇತ್ರಂಗಳೊಳುವಾರಣಾಸಿಯೊಳೆತ್ತೊಟೆ ಮುನೀಂದ್ರರಂಕವಿಲೆಯಂ
- 9 ವೇದಾಧ್ಯರಂಕೊಂದದೊಂದಯಸುಪೊದ್ದುಗುವೆಂದುಸಾರಿದಪ್ರವೀಶೈಲಾಕ್ಷರಂ ಧಾ
- 10 ತ್ರಿಯಾಳ | ಸ್ವದತ್ತಂಪರದತ್ತಂನಾಯೋಹರೇತಿವಸುಂಧರಾ ಸುಪ್ತಿಸ್ವರ್ಪಸಹಸ್ರಾಣಿ
- 11 ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ || ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಾಲಿಗಾಮಿಯ ಪಂಡಿ
- 12 ತಸಾದಿರಾಜರು ಬರದಶಾಸನ || ಕಲುಕುಟಗದೇವೋಜಮಾಡಿಬರೂವಾ
- 13 ಛನಂಜಯ

50

ಅದೇ ಹೋಬಳಿ ಇಬ್ಬಾಣದಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಕಂಬದಮೇಲೆ.

1 ಯಿಬ್ಬಾಣ ಯಿಶ್ವರ ದೇಗುಲ

51

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಕೆಳಮೆರೆ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—6" × 1'—6"

1 ಶ್ರೀಮಲ್ಲಿನಾಥದೇವ

2 ಬಗೆ ಇಬ್ಬಾಣದ

3 ದೇವಪ್ಪ ಬಡೆಯರು

3 ಕೊಟ್ಟ ಕೊಡಗಿಯಗದ್ದೆ ಬ

52

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ದೇವರಜಮಾನಿನ ಮಧ್ಯದಲ್ಲಿನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—0" × 1'—6"

1 ಶ್ರೀಮಲ್ಲಿನಾಥದೇವರಿಗೆ

2 ಇಬ್ಬಾಣದದೇವಪ್ಪಬಡೆಯರು

3 ಕೊಟ್ಟ ಕೊಡಗಿ ಗದ್ದೆ

53

ಅದೇ ಸಾಲಿಗಾವೆ ಹೋಬಳಿ ಉಗನಿಯಲ್ಲಿ ಅಂಜನೇಯದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—3"

Iನೆಯ ಪಟ್ಟಿ

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಕವರುಷ ಅಂಜನೇಯ ಪ್ರಮಾಧಿಸಂವ
- 2 ತ್ವರದ
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಪ್ರಥಿವೀವಲ್ಲಭಂ ಯಾದವಕುಳಾಂ
- 4 ಬರದ್ಯುಮಣಿಮೂಲಪರೋಳುಗಂಡ ಕದನಪ್ರಚಂಡ ನಿಶಂಕಪ್ರತಾಪ

IIನೆಯ ಪಟ್ಟಿ

- 5 ಚಕ್ರವರ್ತಿ ಹೊಯಿಸಳನಾರಸಿಂಹದೇವರು ಪ್ರ
- 6 ಧ್ವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತ ಮಿರಬಸಗಲುಡವಾರಗವುಡಮಸಣಗವು
- 7 ಡಮಾದಗಾಮುಡಬಯಳಹಳ್ಳಿಯಗಡಿದುಲಿ ತು . ವಬಿಡ್ನಿ ಬ
- 8 ಯಲಹಳ್ಳಿಯವರತಳ್ಳಿ ಐಬಿಬಿದು ಲೇಸುವಾಡಿಸಗ್ಗೆ ಕ್ಕೆ ಸಲಿದ ||

54

ಅದೇ ಕಲ್ಲಿನ ಎಡಕ್ಕೆ ಇರುವ ಮತ್ತೊಂದು ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—4'-0" × 2'-3"

Iನೆಯ ಪಟ್ಟಿ.

- 1
- 2
- 3 ಚೋಳರಾಜ್ಯಪ್ರತಿ

IIನೆಯ ಪಟ್ಟಿ.

- 4 ಪೂಜೋಪಾಸಕಪ್ರತಿ ಶ್ರೀವೀರನಾರಸಿಂಹದೇವಪ್ರಭುವೀ
- 5 ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮಿರೆ ಬಯಲಹಳ್ಳಿಯಗಡಿ
- 6 ಯಲಿ ಮಾದಗಾಡ ತಳ್ಳಿ
- 7 ಐದುಪೀಠವಂಗೈಯ್ಯ ಮಂಗಳಮಸ್ತು
(ಮೇಗಣಪಟ್ಟಿ ಪೂರ್ತಿಯಾಗಿ ಸವೆದು ಹೋಗಿದೆ)

55

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ವೀರಗಲ್ಲು (ಹಾಸನದ ತಾಲ್ಲೂಕು 154ನೆಯ ಶಾಸನ. ತಿದ್ದುಪಾಡಾದುದು)

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಣಂ ಬಿಚಂಪ್ರಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾ
- 2 ರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮು
- 3 ಡಳೇಶ್ವರಂತ್ರಿಭುವನಮಲ್ಲ ತಳೆಕಾಡುಕೊಂಗು ಸಂಗಲಿ
- 4 ಬನವನನೋಂಬವಾಡಿದಾನುಂಗಲುಗೊಂಡಭುಜಬಳವೀರ
- 5 ಗಂಗೆ ಪ್ರತಾಪಹೋಯನಾರಸಿಂಹದೇವರುದೋರಸಮುದ್ರ
- 6 ದನೇಲವೀಡಿನಲಸ. ಬಸಂಕಥಾವಿನೋದದಲುರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರೆ ಕುವಾ[ರಬ] ಲಾಳಳು
- 7 ದೇವನವಿಡ್ವರದಲು ವಿಜಯ ಸಂವತ್ಸರದಮೈಶಾಖಬಹುಳಆದಿವಾರ ಗಲುಡು
- 8 ಗೆಜೆಯ ತುಳುಗಳಹರಿವಿನಲು ಬರೆತುಪುನಮಗುಳ್ಳಿ ತುಪುನ ಮಗುಳ್ಳಿ
- 9 ಮಾಣದೆಬಲುಗೆಯ್ದೆದಿಂದಬಲವನಾಟಂದಐಯಟ್ಟಿ ಕಾದಿಕೊಂದಂ ಕಲಿ
- 10 ವೀರಣನೊಡನಿಗಳಕಲಿಬಂಕ || || ಊರಳವಿನತುಳುಗೋಳಲಮಾಣದೆಸರಿ
- 11 ದೆಯ್ದಿ ಕಾದಿಬಿದ್ದಂಭೋರನವಿವಾನ ಅಚ್ಚ ರಸಿಯರುಯ್ದ ರಣ್ಣಿಕಲಿಬಂಕ್ಪಣನಂ
- 12 ಮಾರಗವುಡನುಂ ಆತನಮಗಮುದ್ವಯನುಂ ಕಲ್ಲನಿಲಿಸಿದ ಮಂಗಳಮ
- 13 ಹಾ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

56

ಅದೇ ಸಾಲಗಾಮಿ ಹೋಬಳಿ ಗೌಡಗಿರೆ ಮಲ್ಲೇಶ್ವರ ಗುಡಿಯ ಹತ್ತಿರ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'-6" × 2'-6"

Iನೆಯ ಪಟ್ಟಿ

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಣಂ ಬಿಚಂಪ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾ
- 2 ರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಾಡಳೇಶ್ವರಂ ಯಾ
- 3 ದವಕುಳುಂಬರವ್ವಿನಾಣಿಸಂವ್ಯಕ್ತಚೂಡಾನುಣಿ ಮಲೆರಾಜರಾಜ ಮಲ
- 4 ಪರೋಳುಗಂಡ ಕವನಪ್ರಚಂಡನೇಕಾಂಗವೀರ ನಸಹಾಯಸೂರ

IIನೆಯ ಪಟ್ಟಿ

- 5 ಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮ ನಿಸ್ಸಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೋಯ್ಸಳಿ
- 6 ವೀರನಾರಸಿಂಹದೇವರಸರುದೋರಸಮುದ್ರದಲುಪ್ರಭುವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತ ಮಿರಶಕವರಿಶ
- 7 ದ ೧೦೨೯ನೆಯಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದಮಾಗ್ಗೆ ಕಿರಬಹುಪಂಚಮಿ ಬುಧವಾ
- 8 ರದಂದೆಗವುಡಗೇಜೆಯ ಮುದ್ದಗಾವುಡನಮಗಬೋಮಗೌಡಗದುಬಳ್ಳಿಯಿಂ
- 9 ಬರುತಿಪ್ಪಾಗಸಂಗಾಮದಲ್ಲಿಗುರಮ . ಚ್ಚಲಕಾದಿಪರಬಳವನಿಬಿದು

IIIನೆಯ ಪಟ್ಟಿ (ನೆಲದಲ್ಲಿ ಹಾಳಿದೆ)

57

ಅದೇ ಹೋಬಳಿ ಕಾಳತಮ್ಮನಹಳ್ಳಿ ಪಿರಬ ಕಲ್ಲಹಳ್ಳಿಯ ನೀರು ಓಣಿಯ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'-6" × 3'-6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಬದಿಯ ದಿಟ್ಟಮ
- 2 ಗಾಮುಣ್ಣ ನಮಗರಮಯ ರವಲಿ
- 3 ಯರಂಕಿಯಣ್ಣ ತುರುಗೋಳು
- 4 ಸತ್ತನಾಡಣ್ಣ ನಮಗಳು ಬಿದಿಯಕ
- 5 ನಿಜಿಸಿದಳು

ಕೋಲಾರ ದಿಷ್ಟಿಕ್ಕಿನ ಶಾಸನಗಳು.

ಬಾರಿಂಗ್‌ವೇಲೆ ತಾಲ್ಲೂಕು.

58

ಬಾರಿಂಗ್‌ವೇಲೆ ತಾಲ್ಲೂಕು ಬೇತಮಂಗಲದ ಹೋಬಳಿ ಬೇತಮಂಗಲದ ವಳಗೆರೆಯಲ್ಲಿ ಹೊಂಗೇಕಾನಿನಲ್ಲಿ ಕಾಲುವೆಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" × 2'—3"

- | | |
|---------------------|----------------------|
| 1 ಸಾಧಾರಣ ಸಂವತ್ಸರದ | 7 ಕರು ಶ್ರೀರಾಮರಾಜಪಗ |
| 2 ಶ್ರಾವಣಸುಂಆಶ್ರೀಮ | 8 4 ಅನುಮತಿಯಿಂದಬೆಟ್ಟ |
| 3 ಸ್ವಹಾಸಾಮಂತಾಧಿಪತಿ | 9 ದತಿರುಮಲದೇವರಿಗೆಕೊ |
| 4 ರಾಮರಾಜಪಗಳು | 10 ಟ್ಟಹೊಲಖಂ\|\|ಇದನು |
| 5 ಮುಳುವಾಯಿಸೇನೆಯ | 11 ಕಡಿದವತಂದೆತಾಯಿಗೆ |
| 6 ನಾಳುವಲ್ಲಿಬಯಿರ ನಾಯ | 12 ತಪ್ಪಿದವರುಶ್ರೀಶ್ರೀ |

59

ಅದೇ ಹೋಬಳಿ ಗುಟ್ಟಹಳ್ಳಿ ವೆಂಕಟರಮಣದೇವರ ಬೆಟ್ಟದ ಹಿಂದೆ ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 4'—8" × 2'—6"

- | | |
|---------------------------------|--------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸಕವರ್ಷಂಗಳಪ್ರಮಾ | 5 ಮಿಯವರಪ್ರೀತ್ಯರ್ಥವಾಗಿಸಂಕದತಿಪ್ಪ |
| 2 ದೀಪಸಂವತ್ಸರದವೈಶಾಖಬಹುಳಂಗಳಯಲ್ಲ | 6 ಮೃನುಮಾಡಿದಸೋಪಾನಸೇವಮಂ |
| 3 ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟಬ್ರಹ್ಮಾಂಡ | 7 ಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ |
| 4 ನಾಯಕನಾದಶ್ರೀವೆಂಕಟರಮಣಸ್ವಾ | |

60

ಅದೇ ಹೋಬಳಿ ಬೆಟ್ಟಕೂರಿಗೆ ಪಶ್ಚಿಮ ಕೆರೆಯ ಅಂಗಳದಿಂದ ಜಯಮಂಗಳಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 3'—6" × 2'—0"

- | | |
|-------------------------------|--------------------------|
| 1 ಶ್ರೀಮತುಮುಳುವಾಯಿಸೇಮ | 5 ದತಿರುಮಲದೇವರಿಗೆದೀಪಾರಾಧ |
| 2 ಯುಕಾರ್ಯಕರ್ತರಾದಪುಟ್ಟಯ್ಯ | 6 ನ ಕೊಟ್ಟಹೊಲಖಂ\|\| |
| 3 ನವರೂಪವರತಂದೆತಾಯಿಗಳಿಗೆ | 7 ತಿರುಮಲದೇವರಪಾದವೇಗತಿಶ್ರೀ |
| 4 ಪುಣ್ಯವಾಗಬೇಕೆಂದುಶ್ರೀಮತುಬೆಟ್ಟ | |

61

ಕ್ಯಾಸಂಬಳ್ಳಿ ಹೋಬಳಿ ಕೃಷ್ಣಾ ಪುರ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮುನಿಯಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" × 2'—3"

- | | |
|---------------------------------|-----------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ | 9 ಲಯ್ಯವಾರುಪೃಥ್ವೀಸಾಮ್ರಾಜಮೇಲುಚುಂ |
| 2 ಶಾಲಿವಾಹನಕವರ್ಷಂಖುಲು | 10 ಡಗಾನುತತ್ಪರಾಧುಕುಲೈನಸಂಕಂ |
| 3 ೧೫೫೬೮ಗುನೇಟಿಭಾವಸಂವತ್ಸ | 11 ಸಂಕರಪ್ಪಗಾರುಶ್ರೀರಾಮನಾಥಪ್ರತಿಷ್ಠೆ |
| 4 ರಂಜಿತರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜ | 12 ಮಾನ್ಯಂಗಾ |
| 5 ಭಯೋಗಮಂದುಶ್ರೀಮನ್ಮಹಾರಾ | 13 ಪಂದುಮುಮಡಿರಾಮಾರ್ಚಕಂಗಾ |
| 6 ಚಾಧರಾಜರಾಜಪರಮೇಶ್ವರಾಚರಿ | 14 ಇಂದುಕು ತಪ್ಪಿನವರು |
| 7 ರಾಯಮಸ್ತಕ | 15 ಶ್ರೀಶ್ರೀಶ್ರೀ |
| 8 ವಜ್ರಪಂಜರ ಶ್ರೀರಂಗರಾಯ | |

ಚಿಂತಾಮಣಿ ತಾಲ್ಲೂಕು.

62

ಕಸಬಾ ಹೋಬಳಿ ಚೀಮನಪಲ್ಲಿಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1 ಮೈಲಿದೂರದಲ್ಲಿರುವ
ಹೊಂಗೇರಿಕಾನಿನ ಬಳಿ ವಡ್ಡೆರ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 4'—0" × 3'—0"

- | | |
|---------------------------------|-----------------------------------|
| 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | 4 ಸಿದ್ಧಪಸಟ್ಟುಕಿವಿಪ್ರೀತಿಗಾನು |
| 2 ಶ್ರೀಮತುನಳವರುಷಂಕಾರ್ತಿಕಸು . . | 5 ಯಿಚ್ಛೆ ನಮಾನ್ಯಂ ಚೇನಂ \|\| ಂಕುಸೂರ್ಯ |
| 3 ಮಂಡುತಾಟಗೊಳ್ಳಕ್ಕೈ ಪ್ಪನಾಯನಿಗಾರು | 6 ಚಂದ್ರಾದುಲುಸಾಕ್ಷುಲುಶ್ರೀಶ್ರೀಶ್ರೀ |

63

ಅದೇ ಚೀಮನಹಳ್ಳಿಗೆ ಸುಮಾರು 1 ಮೈಲು ದೂರದಲ್ಲಿ ಹೊಂಗೇರಿಕಾನಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0" × 4'—1"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಯಿಸ್ತ ಮರಸಪ್ಪಧೀವಿರಾಜ್ಯಾಚ್ಛೇಯಮಾರ
- 2 ಉರವುರಿನಾಡಮೇಗೆವನ್ನೊಡಕಿಪುರವಿಯ
- 3 ವ್ಯುಬ್ಬಿಬ್ಬರನಾಂತುಬರನಿಧಿಮಲ್ಲಂಪರವೋ
- 4 ಗಿಕಾದೊಡೆತನತಮ್ಮಂಜನವಯಸಗ್ಗಿಯಾದಮ್
- 5 ಪುಣ್ಯಪವಿತ್ರಜೈ ಕಲ್ಲಾನಿಕ್ಕಿ ದೊನ್ಮಾರಯ್ಯಮ್

64

ಅದೇ ಹೋಬಳಿ ಸಿದ್ಧಮಠದ ಗ್ರಾಮದ ರಚ್ಚೆ ಕಟ್ಟೆಯಲ್ಲಿ ಹೂಳಿರುವ ಕಲ್ಲು.

- | | |
|-------------------------------------|-------------------------------|
| 1 ಕ್ರೋಧಿನವತ್ಸರದ ಪ್ರಾಣ . . ಮಂ | 5 ಕೊಟ್ಟ ಗದ್ದೆ |
| 2 ಗಳವಾರದಲುಶ್ರೀಮತುಗರುಡಾರೂಢ . . . | 6 ಲೆಯಚೇಲಾರದ |
| 3 ಧೀರಶ್ರೀಕೊಂಗತಿಮ್ಮ . . . | 7 ಬಯಲುಗದ್ದೆ |
| 4 ಪಾದಾರಾಧನೆಕ್ಕೆ | |

65

ಅದೇ ಹೋಬಳಿ ದೊಡ್ಡಬೊಮ್ಮನಹಳ್ಳಿ ಸರ್ವೆ ಸಂ. 10ನೇ ಜಮೀನಿನಲ್ಲಿ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 4'—0" × 2'—0"

- 1 ಶ್ರೀಕ್ರೋಧನಸಂವತ್ಸರದಪುಷ್ಯಬಿಳಿಲುಶ್ರೀಮತುಬೊಮ್ಮ
- 2 ನಹಳ್ಳಿಯಬಯಸಗವುಡರಾಜನಮಗಚೆಂನಸಗವುಡಗೆ
- 3 ನೆತ್ತರುಗೊಡಗೆಕೊಟ್ಟ ದುಗ್ರಾಮಕಾಗಿ ಕಾದಿಹೋಗಲಾಗಿವನಿಗಯಿಕಿದ
- 4 ಮಾನ್ಯದಹೊಲಖಂಂಗದೆಖಂಂಗಜ್ಜಾರದಲೂಅಯಿಗಳಹೊ
- 5 ಲಾಯಿದುಕೊಳಗದ್ದೆಯನುನೆತ್ತರುಕೊಡಗೆಮಾನ್ಯವಾಗಿಕೊ
- 6 ಟರುಡದಕೆಅರೂಬರುಅಳಿಯಲಾಗದುಗಂಗಿಯತ
- 7 ಓಯಕುಲಿಯಕೊಂದಪಾಪದಲಿಹೋಹರು

66

ಅದೇ ಗ್ರಾಮದ ಆಲದಮರದ ರಚ್ಚೆ ಯಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0" × 2'—0"

- | | |
|----------------------------|---------------------------------------|
| 1 ಕುಳಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀವಿ | 10 ಸವಬಡೆಯರಕಾಲದಲುಶ್ರೀ |
| 2 ಜಯಾಭ್ಯುದಯಶಾಲಿವಾ | 11 ಮಂಜನ್ನೇದೇವರತಳಿಗೆಯನಿ |
| 3 ಹನಕವರುಷಂಗ | 12 ಮಿತ್ರ . . . ಗೌಡರು ಪಾಲಿಸ್ತ |
| 4 ಳುಂಕಿಳನೆಯದುಮ್ಮು | 13 |
| 5 ವಿಸಂವತ್ಸರದಚೈತ್ರಕ್ಕೈ ಪ್ಪನ | 14 |
| 6 ಹ್ವಕರಗದಅಮಾವಾಸೆ . . . | 15 ಗ್ರಾಮದಗೌಡಪ್ರಜಗಳನಡನೆ |
| 7 ಶ್ರೀಮನುಮಹಾರಾಜಾ | 16 ಕೊಂಡು ಇದಕೆ |
| 8 ಧೀರಾಜರಾಜಪರಮೇಶ್ವರರಾ | 17 ಬಂದರೆಯು ಪಾಲಿಸಿ |
| 9 ಜಮಾತಾರ್ಂಡಶ್ರೀವೀರನ(ರ) | 18 |

67

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6" × 1'-6"

- 1 ಶ್ರೀಮತುಪ್ಪ ವಂಗನವತ್ಸರದ
- 2 ಚೈತ್ರಕುಡ್ಡ ದ್ವಾದ
- 3 ಸಿಯಲುತ್ತಳವಾರನು
- 4 ಚಾನಯದೇವರಿಗೆಯಿ

- 5 ಟ್ಟಹೊಲಖಂಚಾಧ
- 6 ಮೌವಲರೂರೂಲ
- 7 ಳಿಯಲಾ

68

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಗೌರನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1 ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಕಾನಿನಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 5'-0" × 3'-0"

- 1 ಗಣಾಧಿಪತಯೇನಮಃ
- 2 ಸಾಧಾರಣಸಂವತ್ಸರದವಯಿಶಾಕಬಹುಲಶ್ರೀಮತು
- 3 ಚನ್ನ ಪನಾಯಕನಿರೂಪದಲುಕೀಕಲ್ಲು
- 4 ಗವುಷುಗಳುಗೋವುಪಸುಗಳಪಾಲಿಸಧರ್ಮಕ್ಕೆ

- 5 ಈಬಯಲನುಬಿಟ್ಟುಕೊಟ್ಟಿರುವುದಕ್ಕೆ
- 6 ಆರೂಬರುತುಡವರುತಮ್ಮತಾಯಿಗೆತು
- 7 ದವರುಎಂದುಜನ . . ಪೊಪ್ಪಿತದಸಾಸಾನಶ್ರೀ

69

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಬೇಚರಾಕು ಕೋಟೂರು ಗ್ರಾಮದ ಗೋಮಾಳದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0" × 6'-0"

- 1 ಶ್ರೀಮತು ಕಾಳಯುಕ್ತಿಸಂ . .
- 2 ಕಾರ್ತಿಕಖಳಿಂಲುಶ್ರೀಮ
- 3 ಹಾರಾಜಾಧಿರಾಜರಾಜಪ
- 4 ರಮೇಶ್ವರದೇವರಾಯಮಹಾ
- 5 ರಾಯರಾಜ್ಯದಲುಶ್ರೀಮ
- 6 ಸ್ವಹಾಪಂಡಲೇಶ್ವರವಿರಾಪಯ್ಯವೊ
- 7 ದೆಯರನಿರೂಪದಲುಶ್ರೀಮ
- 8 ತುಕಾಮಪನಾಯಕನುಶ್ರೀಮ
- 9 ದಖಿಳಂಡಕೋಟಿಬ್ರಂಹ್ಮಾಂಡನಾಯ
- 10 ಕಾಲಂಬವಾಡಿತಿರುವೆಂಗಳನಾ
- 11 ಥದೇವುಗೆಕೋಟೂರಕೇರೆಯ

- 12 ಕೆಳಗೆಗದ್ದೆಬಿಂಡುಗಂ
- (6 ಪಟ್ಟಿಗಳು ಸವೆದುಹೋಗಿವೆ)
- 13 ಆಗುಮಾಡಿಹೊಂಡು ಸುಖದಲಿ
- 14 ತಮ್ಮಮಕ್ಕಳು[ಳು]ಮಕ್ಕಳು . . .
- 15 ಅನುಭವಿಸಿದೇವತಾರಾಧನೆಯ
- 16 ನಡಿ ದೆಂದು ನಾವು
- 17 ನಮ್ಮಸರ್ವರಾನುಮತೃದಿಂದ.
- 18 ಬರದುಕೊಟ್ಟುಸಿಲಾಸಾಸಾನ
- 19 ಸದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತ
- 20 ವಸುಂಧರಾಪಷ್ಪ ವರ್ಷಸಹಸ್ರಾಣಿವಿ
- 21 ಪಾ . . ಕ್ರಿಮಿಃ

70

ಅದೇ ಹೋಬಳಿ ಆಲಂಗಿರಿ ವೆಂಕಟರಮಣದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಗೋಪುರದ ಮೇಲುಭಾಗದಲ್ಲಿ ಎಡಗಡೆ ತಳಪಾದಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 5'-0" × 5'-0"

- 1 ಹೇಮಲಂಬಿಸಂವತ್ಸರದಶ್ರಾವಣಬಹುಲ
- 2 ಶ್ರೀಮತುಚಿಂನಣಸಾಯಕರು
- 3 ಮುಟುವಳಿಯಧರ್ಮಕೊಳಬೇಡಾಎಂದು
- 4 ಹಾಕಿದಶಾಸನದವಿವರ
- 5 ಈ ಕಯಿವರದಗಡಿಯವರಾಹಾಳ
- 6 ಸೀಮೆಆಲಂಬಿಗಿರಿದೇವಸ್ತು

- 7 ನಕ್ಕ ಸಹಾಮನೆಯನೆಯಸುಂಕವ
- 8 ಸೇರುವುದೆಂದುಹಾಕಿಸಿದಧರ್ಮಶಾಸನ
- 9 ಈಧರ್ಮಕಾರ್ಯಕೆತಪ್ಪಿದರೆತಿರು
- 10 ತಾಮಹಾದಿಗಳವಧಿಸಿದ
- 11 ಪಾಪದಲಿಹೋಹರುಕುಲಿಕೊಂಡಪಾ
- 12 ಪದಲಿಹೋಹರು

71

ಅದೇ ಆಲಂಗಿರಿ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ವೆಂಕಟರಮಣ ದೇವಾಲಯದ ದಕ್ಷಿಣ ಕಡೆ 55ನೆ ಸಂಬರ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ.

- 1 ಕುಳಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷ ೧೪೪೫ನೆಯವಿಷುಸಂವತ್ಸರದಮಾರ್ಗಶಿರಕುಡ್ಡ ೧೫ ವಾರ . . . ಪುಣ್ಯ ಕಾಲದಲುಶ್ರೀ
- 2 ಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಅರಿಯವಿಭಾಡಭಾಷೆಗೆತಪ್ಪು ವರಾಯರಗಂಡಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀಕೃಷ್ಣ ದೇವಮಹಾರಾಯ

- 3 ಲ್ಲಿಜನ್ನ ಪನಾಯಕರುತಿವ್ಯು ಪನಾಯಕರಿಗ್ಗುಣ್ಯಲೋಕವಾಗಬೇಕೆಂದು ಶ್ರೀಮದಖಿಳಾಂಡಕೋಟಬ್ರಹ್ಮಾಂಡ
ನಾಯಕಶ್ರೀಶಿರುವೆಂಗಳ
- 4 ನೈವೇದ್ಯಕೆಂದು ಕೊಟ್ಟಭೂಮಿಯವಿವರಕಯಿವರದ ಗೆಸಲುಪಕೋಟೂರಬಯಲಲು
- 5 ಹೊಲಬಂಡುಗಲಿಪಂಗ ಕೆರೆಯ ಕೆಳಗೆ ಗದ್ದೆ ಬಿಡುಗದಿನಬಂದಕ್ಕೆ ಯಲು
- 6 ದೊಡ್ಡ ಜನ್ನ ಪನಾಯಕರುಕಾಶಿಕವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಕ್ತಾಖೆಯದೇವಗುರುಪಾದಕ್ಕೆ
- 7 ಧರ್ಮವಾಗಬೇಕೆಂದು ಮರ್ಪಿಸಿದ
- 8 ಬಳಗಣನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಷಾಣಾಕ್ಷೀಣಿಆಗಾಮಿಸಿದ್ಯ ಸಾಧ್ಯಗಳಂಬಲವ್ಯಭೋಗತೇಜಸ್ಯಾ
(3 ಪಟ್ಟಿಗಳ ಕಾಣುವುದಿಲ್ಲ)
- 9 ಪಾಲನಂಪರದತ್ತಾ ಪದಾರೇಣಸ್ವದತ್ತಂನಿವೃಲಂಭಸೇತ'

72

ಅದೇ ಹೋಬಳಿ ಗಂಜಾರು ದೊಡ್ಡ ಕೆರೆಯ ಕೆಳಗೆ ತೋಟ ಇನಾಮತಿ ಗದ್ದೆಯ ಮೇಲುಭಾಗದಲ್ಲಿರುವ
ಸರ್ಕಾರಿ ಜಮೀನಿನಲ್ಲಿ.

ಮುಂಭಾಗ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಶಕಾಬ್ದಂಗಳಂ ೧೩೦೭ನಡವಕ್ಕೋ
- 2 ಧನಸಂವತ್ಸರಆಷಾಢಸುಂ ೧೦೮ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಲ
- 3 ರಿರಾಯವಿಭಾಷಾಭಾಷೆಗತಪ್ಪುವರಾಯರಗಂಡಚತಸ್ಸಮು
- 4 ದಾಧಿಪತಿಶ್ರೀವೀರಹರಿಹರರಾಯನಕುಮಾರಬುಕ್ಕಣ್ಣವೊ
- 5 ಡೆಯನುಆತನಪ್ರಧಾನನೋವರ್ದವೊಡೆಯರುಮುಳುವಾಗಲಿ
- 6 ಪೃಥ್ವೀರಾಜ್ಯವಮಾಡುವಕಾಲದಲ್ಲಿಗಂಜಿಯೂರಹಿರಿಯಕೆ
- 7 ಷಿವೋಪದೇಶ್ಯರಗೋಪಾದಿಹಿಂದಣಮಾಡುಗಳಹೂಳಿಸಿ
- 8 ಯೇರಿಗೆವೊತ್ತಾಗಿರಬೇಕೆಂದುಹೂಣ್ಣಿದಬಳಿಭೂಮಿ

73

ದೇ ಗಂಜಾರು ಕೆರೆಯ ಕೆಳಗೆ ಕಟ್ಟಿಗೆ ಸೇರಿರುವ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಮೇಲಿನ ತಳಪಾದಿಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 11'—0" × 1'—9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಶಕಾಬ್ದಂಗಳಂ ೧೩೦೭ನಡವಕ್ಕೋಧನಸಂವತ್ಸರದಮಾಘಸುಂ ೧೦೮ನವಾರಪೂರ್ಣದಲಿಚೋಳರಾಯನ
ಕಾಲದಲಿಚೋಳೇಶ್ವರದೇವರಪ್ರದಿಷ್ಟನಿಂದುದೇವಾಲ್ಯ
- 2 ವುಮಾಸದೆವುಳಿದಿದ್ದದೇವಾಲ್ಯದಕೆಲಸವುಳಿಯಬರದೆಂದು ಈಧರ್ಮವನುಪ್ರತಿಪಾಲಿಸಿಬದ್ಧರಿಸಬೇಕೆಂದ. ಈಶ್ವರಭಕ್ತಿ
ಯಿಂದಲೂಚೋಳೇಶ್ವರ ದೇವರಕ್ತಪಯಿಂದಲೂಚತಸ್ಸಮುದ್ರಾಧಿಪತಿಶ್ರೀ
- 3 ವೀರಹರಿಹರರಾಯಪೃಥ್ವೀರಾಜ್ಯವಮಾಡುವಕಾಲದಲ್ಲಿಮುರುಗಮಲೆಯನಾಡಪ್ರಭುಗಂಜಿಯೂರನಾಡಗವುಡನುಚೋ
ಳೇಶ್ವರದೇವರದೇವಾಲ್ಯಮಾಡಿಸಿಕೆರೆಯಕಟ್ಟಿಸಿದೇವರಿಗೆ
- 4 ಕ್ಷೇತ್ರವನುಕೊಟ್ಟ ಚೋಳೇಶ್ವರದೇವರಶ್ರೀಕಾರ್ಯಕ್ಕೆ ಕೊಟ್ಟಗದ್ದೆ ಆಯಿದುಖಂಡುಗಹೊಲನೂಕ್ಕುಂಡುಗಳಧರ್ಮಕ್ಕೆ
ತಪ್ಪಿದವರಿಗೆ ಹೇಳಿದವ ತಿಲಾಅರ್ಧಂಅರ್ಧಂಅರ್ಧಂಅರ್ಧಂಪಕ್ಷಂತಿಯೇನರಾಪ
- 5 ಪ್ಪವರುಪಸಹಪ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಷಡಕೆಅಡ್ಡ ಹೇಳಿದಲಿಗಾಣ್ಣು
ಇಷ್ಟ ಧರ್ಮಕ್ಕೆ ಅವನೊಬ್ಬ ನುಸರಪಕ್ಷವಾಗಿ ತಪ್ಪಿನಡೆದಮನಡೆದಮನುಪ್ಪನುಅರೊಬ್ಬ
- 6 ರುಸಾವಿರವರ್ಷಪರಿಯತ (ಮುಂದೆ ಕೆರೆಯಕಟ್ಟಡದಲ್ಲಿ ಸೇರಿದೆ)

74

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ರೈಲುರಸ್ತೆಯ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0" × 3'—6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು
- 2 ಶಕಾಬ್ದಂ ೧೮೩೦ನೇಗೆಸಲುನವನಂದನಂ
- 3 ತ್ಸರದವುಪ್ಪುಬಂಗುಶ್ರೀಮನ್ಮಹಾ
- 4 (ಮಹಾ) ಮಂಡಳೇಶ್ವರಅರಿರಾಯವಿಭಾಷಾಭಾಷೆಗೆ
- 5 ತಪ್ಪುವರಾಯರಗಂಡಶ್ರೀಮತುಬುಕ್ಕಣ್ಣಬಡೆ
- 6 ಯರಕುಮಾರಶ್ರೀವೀರಕಂಪಣ್ಣಬಡೆಯರು
- 7 ಪೃಥ್ವೀರಾಜ್ಯಂಗಯಿವುತ್ತಿದಲಿಶ್ರೀಮತುಕಂಪಂ
- 8 ವೊಡೆಯರಿಗೆಧರ್ಮವಾಗಬೇಕೆಂದುವೀರಪ್ಪವೊಡೆಯರ ಮೂ
- 9 ಲಸಾ ನದದೇವರಿಗೆ ಹಿರಿಯಗಂಜಾರ
- 10 ಮನೆಯಸುಕವನುಬಿಟ್ಟರಾಗಿಆವೂರಗವುಡರು
- 11 ನಾಡಪ್ರಭು (ಮುಂದೆ ಎರಡು ಪಂಕ್ತಿಗಳು ಸವೆದುಹೋಗಿವೆ)

75

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ತಾಂಡ್ರಮಾನುಭಾವಿ ಗದ್ದೆಯಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—6" × 3'—6"

- | | |
|--------------------------|-------------------------------|
| 1 ಜಯಸಂವತ್ಸರದಆಸ್ತ | 8 ತುಖಂಭೂಮಿಯನುಕೊಟ್ಟು |
| 2 ಯುಜಬಂಶ್ರೀಮತುಪೋಷಯ | 9 ಭೂಮಿಯಲ್ಲಿಕಲುನಟ್ಟುಕೊಟ್ಟರು |
| 3 ಗಳಮಕ್ಕಳುಬೊಡ್ಡಂಣಗಳು | 10 ಇದನುಅಲೂರನಾಯಕಬಯಿರಣನಾಯ್ಕ |
| 4 ಮೇಲಣಗಂಜಾರಹಪದಯ | 11 ರ ಯಿಂದಅನುಭವಿಸಿ . . |
| 5 ಲ್ಲಪಗಳಿಗೆಸರ್ವಮಾನ್ಯವಾಗಿ | 12 ಖರುವುದುಅಗಾಳಯ |
| 6 ಕೊಟ್ಟುಹೊಲಬಂ\|\|ಹಿರಿಯ | 13 ಕೆರೆಯನಾಡಗವುಡಗಳಮತ |
| 7 ಕೆಳಿಯಕೆಳಗೆಗದ್ದೆಬಂ\|\|ಅಂ | 14 ಮಂಗಳಂಶ್ರೀಶ್ರೀಶ್ರೀ |

76

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಹಂದಿಗೇಗ್ರಾಮದ ಕೆರೆಯ ಕೆಳಗೆ ತೂಬಿನ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0" × 3'—6"

- | | |
|--|--|
| 1 ಕಿವನಕರುಣಾಕಟಾಕ್ಷವೇಗತಿ | |
| 2 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ | |
| 3 ಯಸಯಂಭುವೇಸ್ವಸ್ತಿ ಮಹಾರಾಜಾಧಿರಾ | |
| 4 ಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಸದಾಕಿವ | |
| 5 . . ರಾಜ್ಯವಮಾಡುವಲ್ಲಿಕೈವರನಾಡ | |
| 6 ತಿಮ್ಮಪನಾಯಕರು | |
| 7 ರೆಯವೀರಪನಾಯಕರಿಗೆ | |
| 8 ದೇವರ ನಡವಂತಾಗಿಬಂಮಸಮು | |
| 9 ದ್ರವಕೆರೆಯಕೆಳಗೆನಮ್ಮಸ್ವಾ ಮರಿಯಾದೆಯ | |
| 10 ಪ್ರಾಕುನಮಗೆ ಗೊಡಗಿಯಾಗಿಬಂದ | |
| 11 ತ್ತರಾಯಣಂ | |
| 12 ಪ್ರಾಕುಹಳೆ ಅನಂತ | |
| 13 ಪುಣ್ಯವಾಗಬೇಕೆಂದು | |
| 14 ಹಂದಿಗೇರೆಯಸಮಸ್ತ | |
| 15 ನಡಿಸಿಕೊಂಡುಅಚಂದ್ರಾರ್ಕ | |
| 16 ಅಚ್ಚುಕಟ್ಟು | |
| 17 ಯೋಳಗಣಭೂಮಿನಿಮಗೆ | |
| 18 . . ಸಮುದ್ರದಕೆರೆಯ ನಿಮಗೆ ದಾನವಾ | |
| 19 ನಿಂದುಪುತ್ರಪಾತ್ರಪಾರಂಪ | |
| 20 ಸುಖದಿಂದಅನುಭವಿಸೊದುವಂದು | |
| 21 ಸೂದ್ರಜಾತಿ | |
| 22 ಹಕ್ಕು ವವನಡಿದನರು | |
| 23 | |

77

ಅದೇ ಹೋಬಳಿ ದಂಡುಪಾಳ್ಯಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಹೊಂಗೇಗಿಡಗಳ ತೋಪಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ)

- | | |
|-------------------------------------|---------------------------------------|
| 1 ಮಹಾರಾಜಾಧಿರಾಜ | 6 ಭೋಜಗೆಮಾನ್ಯವಾಗಿಕೊಟ್ಟ |
| 2 ರಾಮದೇವಮಹಾರಾಯ | 7 ಹೊಲಂ\|\|ಹತ್ತುಕೊಳಗಭೂಮಿ |
| 3 ಮುರಗಮಲ್ಲನಾಡಪ್ರಭು | 8 ಸುಖದಿಂದಅನುಭ |
| 4 ಯೂರತಮ್ಮಣಗೊಡನು | 9 ಪ್ರತಿಹೇಳಿದವ |
| 5 ಸ್ವರದೇವಾಲ್ಯದಕೆಲಸವನಾಡಿದ | 10 ಹೋದರು ಸ್ವರಶ್ರೀ |

78

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕಾಕತಿಛತ್ರದ ಹಿಂದೆ ರಚೆ ಕಟ್ಟೆಯ ಮೇಲೆ ನಟ್ಟ ಕಲ್ಲು.

- | | | | |
|------------------|-----------|--------------|--------------|
| 1 ಈ ಧರ್ಮವನ | 3 ಣಮುಗನಕ | 5 ಮುಲನುಯವರು | 7 ಕಿಶೋಗೋಹತ್ಯ |
| 2 ಮುಕ್ಕಾಶ್ಯಾರಾರ್ | 4 ಯಿವನಪೃಹ | 6 ಚೆಡುನಾನುಕಾ | 8 ಚೆಡುನವಾರು |

79

ಅದೇ ಕಾಕತಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಚಿಂತಪಲ್ಲಿ ಸಣ್ಣ ಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 1'-6"

- | | |
|----------------------|--------------------------------|
| 1 ಕ್ರೀಪ್ರಭವಸಂವ | 10 ನಾರಪಗವುಡರುತಮ್ಮತಂ |
| 2 ತ್ವರದಳಪಾಡಸುಂ | 11 ದೆ ಗವುಡರಿಗೆ . . . |
| 3 ಕ್ರೀಮತುಚತುಸ್ಸಮುದ್ರ | 12 ಲೋಕವಾಗಬೇಕೆಂದು . . . |
| 4 ಧಿಪತಿಬೇವೆಯಮ | 13 ವಡೆಯರುಪಾಲಿಸ್ತ . . . |
| 5 ಹಾರಾಯರುರಾಜ್ಯವನಾ | 14 ಯೊಳಗಣಕಾಕತಿ |
| 6 | 15 ಹೊಲ ಖಂ\|\|ಂಕಾಕ . . |
| 7 | 16 ಪ್ರಜೆಗಳ ಅನುಮತಿಯಿಂದ . . . |
| 8 ದೇವರಅರ್ಚನೆಮೊದಲಾದ | 17 ಸಲಿಸುವರು |
| 9 ಕ್ರೀಕಾರ್ಯಕೆಲವತಿಯ | 18 ಕುಭಮಸ್ತು |

80

ಅದೇ ಹೋಬಳಿ ಕಾಕತಿ ಗ್ರಾಮದ ಕೆರೆಯ ತೊಲಿನಕಲ್ಲಿನಲ್ಲಿ.

- | | | | |
|--------------------|---------------------|----------------|------------------|
| (ಮುಂಭಾಗ) | 6 ರುಪ್ಯಧ್ವೀರಾಜ್ಯವನಾ | 11 ತೂಬನುಯಿಕ್ಕಿ | 17 ವಿತ್ತಿಕಾಚರು |
| 1 ಕ್ರೀಮತುಕಾಳಯು | 7 ಉವಲಿಕಾಕತಿಯ | 12 ಸಿದರುಕಾಗತಿ | 18 ಇದರತೂಬನಾ |
| 2 ದ್ವ ಸಂವತ್ಸರದ | 8 ಬೈರನಾಯಕನ | 13 ಯಾವತಿಚೋರ | 19 ಡಿದವರುಇವರಿಗೆ |
| 3 ವೈಶಾಖಬಿಂಗಳಿಮಾ | (ಹಿಂಭಾಗ) | 14 ಮೋಜನಮಗನಾ | 20 ಚಿಕೋಳಗಗದ್ದೆಮಾ |
| 4 ಗಳವಾರಹರಿ | 9 ನಾಯಂನಾನು | 15 ರೋಜನಮರಕ | 21 ನೈಸಲುಪುದು |
| 5 ಯಪ್ಪವಡೆಯ | 10 ರಾಮಸಮುದ್ರಕ್ಕ | 16 ಬುನಕಲಸಕೆ | |

81

ಅಂಬಾಜಿದುರ್ಗದ ಹೋಬಳಿ ಬೋಡನಮರಿ ಪಾಳಂದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

- | | |
|-----------------------------------|---------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಚ್ಛುರದಯಶಾಲಿವಾಹನಕ | 6 ಅಪ್ಪಣೆಯಿಸತುಳವಾನೆ |
| 2 ವರುಪಂಗಳಿಚಿನೆಯ | 7 ಗವುರಪಪೂರಪ್ರ |
| 3 ಜಯಸಂವತ್ಸರದಮಾಘಬಿಳು | 8 ಸೋಮನಾಥನಾಲಯವನೆತ್ತಿಸಿ |
| 4 ಕ್ರೀಮತುಮಾದೆಯನಾಯಕ . . | 9 ಕ್ರೀಶ್ರೀಶ್ರೀ |
| 5 ನಾರಸಿಂಹದೇವನ | |

82

ಅದೇ ಹೋಬಳಿ ಹುಸೇನಪುರದ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

- | | |
|-------------------------|------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಾಧಾರಣಸಂತ್ಸರದ | 5 ರಂಗಪಗವುಡರುಮಾ |
| 2 ಚಯಿತ್ರಶುಕ್ಲಪಕ್ಷದ | 6 ನೈವಾಗಿಬಿಟ್ಟುಹೊಲ\|\|ಂ |
| 3 ಪಂಚಮಿಯಲುಬೆಟ್ಟದ | 7 ಇದಕ್ಕೆ ತಡೆಮಾಡಿದವರು . |
| 4 ಸೋಮದೇವರಸೇವೆಗೆ | 8 ಜಾತಿಗೆಹೊರಗು |

ಕೋಲಾರ ತಾಲ್ಲೋಕು.

83

ಕೋಲಾರ ಹೋಬಳಿ ಹರಾಬಿ ಕೊತ್ತನೂರ ಬಳಿ ಬೆಟ್ಟದಮೇಲಿನ ಹುಣಸೇಮರದ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ.—5'-6" x 3'-6".

- | | |
|----------------------------------|-------------------------------|
| 1 ಸ್ವಸ್ತಿ ಜಯಾಚ್ಛುರದಯಸಾರ್ವಸಂವತ್ಸರ | 6 ಮನೆಬಂದಕೆ ಂಹೊನ್ನು ಕೊಟ್ಟುಕ್ರೀ |
| 2 ದಲುಕ್ರೀಮತುರಾಮಪ್ಪಯಗಳುಮುಳು | 7 ಸಾಲೇಶ್ವರದೇವರನಂದಾದೀಪವ |
| 3 ವಾಯವಾಡಪಾರುಪತ್ಯವಮಾಡುವಲ್ಲಿ | 8 ನಡಸುವರುಈಧರ್ಮಕೆಆರೊಬರು |
| 4 ಮದುರಗ್ರಾಮದಮಹಾಜನಗಳ . . | 9 ತಪ್ಪಬಾರದುದಯಂದುಬರಸಿದಸಾ |
| 5 ವೊಳಗಾದ ಸಮಸ್ತವೂರ ವೊಕ್ಕಲಿಗರು | 10 ಸನಮಂಗಳಮಹಾ ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ |

84

ಅದೇ ಹರಾಬಿ ಕೊತ್ತನೂರ ಉರಬಾಗಿಲಬಳಿ ಹೊಸದಾಗಿ ತಂದು ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'—6" × 2'—0".

1 ಶ್ರೀರುಧಿರೋದ್ಗರಿಸಂವತ್ಸ	8
2 ರದಕಾರ್ತಿಕಶುಭಶುಭ	9 ಗ್ರಾಮದನೇಷ
3 ವಾರದಲುಸಿರಗ್ರಾಮದನೇಷ	10 ಜನರುನಡಸುವರುಷದಕೃತುಪದ
4 ನಾಯಕತನದಕೊಳಾ	11 ವರುತಾಯಿಗತುಪದವರುಮಂಗಳ
5 ಲದೇಕದ ಅರಾಬಿ	12 ಶಿವನೇಗತಿನಾರಾಯಣನೇಗತಿ
6 ಇಸಾಬದಗ್ರಾಮವನು ಗದಾಧರ	13
7 ದಾಮೋದರದೇವರಪ್ರೀತ್ಯರ್ಥ	14

ಮಾಲೂರು ತಾಲ್ಲೂಕು.

85

ತೇಕಲ್ಲು ಹೋಬಳಿ ತೇಕಲ್ಲಿನ ಜೋಡೀದಾರವರ ವಶದಲ್ಲಿಯೆ ತಾಮ್ರಾಸನ.

(ಸ್ಥಳದವರ ಪ್ರತಿ.)

- 1 ನಮಸ್ತುಂಗಕಿರಶ್ಚುಂಚಿಕಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗ
- 2 ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ || ಹರೇರ್ಲಿಲಾವರಾಹಸ್ವ
- 3 ದಂಪ್ಪ್ರದಂಡಸ್ತಪಾತುನಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ
- 4 ಭತ್ತ್ರಕ್ರಿಯಂದಧೌ || ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿ
- 5 ವಾಹನಶಕವರುಷ ೧೭೫೦ನಂದ ವರ್ತಮಾನವಿಕ್ರಮಾನಾಂ
- 6 ಸಂವತ್ಸರದ ಶ್ರಾವಣ ೫ ನೋಮವಾರದಲುಆತ್ರೇಯನಗೋ
- 7 ತ್ರಲಕ್ಶ್ಯಲಾಯನಸೂತ್ರಮುಕ್ತಾಶಾನುವರ್ತಿಗಳಾದಯಿಂ
- 8 ಮುಡಿಕ್ಕಪ್ಪ ರಾಜವೊಡೆಯರವರಪೌತ್ರರಾದಚಾಮರಾಜ
- 9 ವೊಡೆಯರವರಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತಭೂಮಂಡಲ
- 10 ಮಂಡನಾಯಮಾನನಿಖಿಲದೇಶಾವತಂಸಕರ್ಣಾಟಕ
- 11 ಜನಪದಸಂಪದಧಿಷ್ಠಾನಭೂತಶ್ರೀಮನ್ಮಹೀಶೂರಮ
- 12 ಹಾಸಂಸ್ಥಾನಮಧ್ಯದೇವೀಪ್ಪಮಾನವಿವಿಕಲಕಲಾನಿಧಿ
- 13 ಕುಲಕ್ರಮಾಗತರಾಜಾಧೀಶಾಲಪ್ರಮುಖನಿಖಿಲರಾ
- 14 ಜಾಧಿರಾಜಮಹಾರಾಜಚಕ್ರವರ್ತಿಮಂಡಲಾನುಭೂತ
- 15 ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ
- 16 ರಾಜಪರಮೇಶ್ವರಪೌಡಪ್ರತಾಪಾಪ್ರತಿಮನೀರನರಪತಿ
- 17 ಬಿರುದಂತೆ ಬರಗಂಡಲೋಕೈಕವೀರಯದುಕುಲ
- 18 ಪಯಃಪಾರವಾರಕಲಾನಿಧಿಶಂಖಚಕ್ರಾಕುಶಕುಂತಾರ
- 19 ಮುಕರಮತ್ಸ್ಯಶರಭಸಾಳ್ವಗಂಡಭೇರಂಡಧರಣೀವರಾ
- 20 ಹಹನುಮದ್ಗುರುಡಕಂಠೀರವಾದ್ಯನೇಕಬಿರುದಭೂಷಿತ
- 21 ಶ್ರೀಮನ್ಮಹೀಶೂರಶ್ರೀಕೃಷ್ಣರಾಜವಡೆಯರವರು
- 22 ರಾಜ್ಯಪಾನಿಳುವಲ್ಲವರಪ್ರಪ್ತಿಯಿಂದಪ್ರಧಾನ
- 23 ಚಿಕ್ಕತಿಮ್ಮಯ್ಯ ಚಿಕ್ಕಲಿಂಗಯ್ಯನವರುರಾಜರ
- 24 ಪ್ರೀತಿಗಪಾತ್ರರಾದನಿತ್ಯಾನ್ನದಾನವಿಶುದ್ಧರಾದ
- 25 ಶ್ರೀಸೀತಾರಾಮಭಟ್ಟರಪುತ್ರರಾದಅಹೋಬಲ
- 26 ಭಟ್ಟರಿಗೆ ಈವಿಕ್ರಮವತ್ಸರದಾರಭ್ಯಕುಜಂಗಾ
- 27 ಲಿಪ್ಪಲ್ಲಿಯೆಂಬ ಗ್ರಾಮವನ್ನು ನಿರುಪಾಧಿಕಸರ್ವ
- 28 ಮಾನ್ಯವಾಗಿ ಕೊಡಿಸಿದವೆಯಾದಕಾರಣ ಈಗ್ರಾ
- 29 ಮವನ್ನು ನಿರುಪಾಧಿಕಸರ್ವಮಾನ್ಯವಾಗಿ ನಡ
- 30 ಸಿಕೊಂಡುಬರುವಂತೆವಾರ್ಧಿಕಾರಿಲಿಂ

- 31 ಗಂಣಿಮಾಲರಿಗೆ ಅಪ್ಪಣೆಕೊಡಿಸಿದೆಯೆಂದ
 32 ಕಾರಣನೀವು ಈಗ್ರಾಮವನ್ನು ಪುತ್ರಪುತ್ರಪಾರಂ
 33 ಪರ್ಮವಾಗಿ ನಿಷ್ಕಾನ್ನ ದಾನಮಾಡಿಕೊಂಡುರಾಜ
 34 ಶ್ರೀಯಃಪ್ರಾರ್ಥನೆಯಿಂದ ಅನುಭವಿಸಿಕೊಂಡುಬ
 35 ರುವುದು ಅದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ ದೌರ್ಭೂ
 36 ಮಿರಾಪೋಹ್ಯದಯಂಯಮಶ್ಚ | ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ
 37 ಉಭೇಚ ಸಂಧ್ಯಾರ್ಧಶ್ಚ ಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ || ಸ್ವ
 38 ದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ
 39 ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂ ಭವೇತ್ |
 40 ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾಧಾತ್ರಿಪಿತೃದತ್ತಾ ಸಹೋದರೀ ||
 41 ಅನ್ಯದತ್ತಾ ಸ್ವಯಂವಾತಾದತ್ತಾಂ ಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್
 42 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಕ್ರೀಕೃಷ್ಣ
 (ಇದರ ಮೂಲಸ್ತುತಿ ಸರ್ಕಾರದಲ್ಲಿದೆ.)

86

ಅದೇ ತೇಕಲ್ಲಿನ ಬಳಿ ಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ ಹುಣಸೇತೋಪಿನ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ—3'—0" × 4'—0"

- | | |
|---|---|
| 1 ಸೌಮ್ಯಸಂವತ್ಸರದ ಪುಷ್ಯಬಿಂಬಲೂ | 7 . . . ತ್ರಿಕಾಲದ ಪೂಜೆ . . . ಸೊಲಗಿತುಪ್ಪ |
| 2 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀ | 8 ದಂತನಡೆಸಿಕೊಂಡು . . . ನಿಮಿತ್ತಬಯಲ |
| 3 ರಂಗರಾಯರೂಪಾಭ್ಯವನಾಳುವಕಾಲದಲುಶ್ರೀಮ | 9 ಕೆರೆಯ ಕೆಳಗೆ ಹತ್ತು ಕೊಳಗಭೂಮಿಯನ್ನು |
| 4 ತುಸಿಂಗಪದೇವದಣ್ಣಾಯಕರು ಶ್ರೀಮದಖಿಲಾಂ | 10 ಬೇರೆಯರಲ್ಲಿ ಧಾರಾದತ್ತವಾಗಿ ಅರ್ಪಿಸಿದರು |
| 5 ಡಕೋಟಿಬ್ರಹ್ಮಾಂಡನಾಯಕಶ್ರೀವರದರಾಜ | 11 ದಮ್ಮವತಪ್ಪದನಡೆದವರು ಪುಣ್ಯಕೆಳಾಜನರು ಕೊಡಿಸಿ |
| 6 ದೇವರಶ್ರೀಕಾರ್ಯಕ್ಕೆ ದೀಪಾರಾಧನೆ | 12 ದವರು ನರಕಕ್ಕಿಳಿದರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

87

ಅದೇ ತೇಕಲ್ಲಿಗೆ ಸೇರಿದ ಕೆರೆಯೊಳಗೆ ಹುಣಸೇತೋಪಿನ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ.

3'—0" × 4'—0"

- | | |
|---|--|
| 1 ಶ್ರೀರಸ್ತು ಸೌಮ್ಯಸಂವತ್ಸರದ ಪುಷ್ಯಬಿಂಬಲೂ | 7 ಬಯಲಕೆರೆಯ ಕೆಳಗೆ ಹತ್ತು ಕೊಳಗಗದ್ದ . . |
| 2 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀ | 8 ತಮ್ಮ ಮಾತಾಪಿತೃಗಳಿಗೆ ಪುಣ್ಯಲೋಕಾಪಾಪ್ತಿಯಾ |
| 3 ರಂಗರಾಯರೂಪಾಭ್ಯವನಾಳುವಕಾಲದಲುಶ್ರೀ | 9 ಗಬೇಕೆಂದುರಾಯರ ಅಪ್ಪಣೆಯಿಂದ ಧಾರಾದತ್ತವಾಗಿ |
| 4 ಮತ್ತು ಸಿಂಗ . . . ದೇವದಣ್ಣಾಯಕರು ಶ್ರೀಮದಖಿಲಾಂ | 10 ಬಿಟ್ಟರು ಈ ಧರ್ಮಕೆತಪಿಸಿದವರುಗೋವಕೊಂಡ |
| 5 ಡಕೋಟಿಬ್ರಹ್ಮಾಂಡನಾಯಕಶ್ರೀವರದರಾಜ | 11 ಪಾಪದಲಿಹೋದರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |
| 6 ದೇವರಶ್ರೀಕಾರ್ಯಕ್ಕೆಂದು | |

88

ಸೇ ತೇಕಲ್ಲಿ ಹೋಬಳಿ ಕೊಮ್ಮನಹಳ್ಳಿಯಿಂದ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬೇಚರಾಕ್ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

- | | |
|-------------------|------------------------|
| 1 ಶ್ರೀಮತುವಿಶೋಧಿಸಂ | 4 ಸೆಟ್ಟಕಟ್ಟಿಸಿದ್ದ ದೇವರ |
| 2 ವತ್ಸರದಲು ಅನಂತ | 5 ಸೇವಾರ್ಥ |
| 3 ಸೆಟ್ಟಯರಮಗ ಜಯಿತ | |

89

ಅದೇ ಹೋಬಳಿ ಯಾನಮೆಟ್ಟಲಹಳ್ಳಿಯಿಂದ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿ.

ಪ್ರಮಾಣ—3'—0" × 3'—6"

- | | |
|-----------------------------------|-------------------------------|
| 1 ಸ್ವಸ್ತಿ ಕಿವಪಾದವೇಗತಿಮನುಮತ | 4 ಗಳ ಅನುಮತಿಯಿಂದ ಸ್ವಹಸ್ತಪರಹಸ್ತ |
| 2 ಸಂವತ್ಸರದಲು ದೇವಾಳ್ವಾಳು ಬಿದ್ದು ಕೆ | 5 ಬಿಂದಹೊನ್ನನುಗಳ ಸಿದೇವಾಲಯವನು |
| 3 ಟ್ಟುಹೋಗಿರಲಾಗಿ ಅವರ ಮಹಾಜನ | 6 ಜೇಣೋದ್ಧಾರವ ಮಾಡಿದ ಚೆನ್ನಪನಾಯಕ |

(ಮುಂದೆ ಖರವಣಿಗೆ ಇಲ್ಲ.)

90

ಅದೇ ಹೋಬಳಿ ಹುಳದೇನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಕಲ್ಲುಜಂಚಿಗೆ ನಟ್ಟಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—6" × 1'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀನೋಟವ್ವಾದಿಅರಸರ
- 2 ಗೆಜ್ಜುಹುಸಾಸಿರಮುಮಲಳಿಮೊ ?
- 3 ರೂಪ್ಪೂರಾಗವುಣ್ಣುಕಾಳುಕೆಣ್ಣಿ

- 4 ಹುಯಿ [ಲೊ] ಉಸತ್ತಾಳಾರವೂರ
- 5 ತಮ್ಮತ್ತಿವ್ವಾರ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

91

ಅದೇ ಊರ ಮಧ್ಯೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 2'—6"

(ಮೇಲುಭಾಗದಲ್ಲಿ ಪಾರ್ಶ್ವದಲ್ಲಿ ಕಲ್ಲು ಬಡೆದುಹೋಗಿದೆ.)

- 1 ಪರಮೇಶ್ವರಪ್ರಭುವಿರಾಯ್
- 2 ರಸಾರಪುರವೂರವಳ್ಳಿಯ
- 3 ಯೊಳ್ಳೆಟ್ಟಕಿಣ್ಣುಕೆಣ್ಣಿ
- 4 ನನ್ನಿಯಡಿಗಳ್ಳಡದರಾತಾದ

- 5 ರುಸಾಕ್ಷಿಸಿಡಿಲವಡುತೊಣ್ಣಿ
- 6 ಪಾಳುಅಜುಗೊಳಕೆಣ್ಣಿಯಕೆಳಗೆ
- 7 ಣದನೆಯಿರುವನತಾಣ್ಣದಕೆಸಾ
- 8 ವತ್ತರುತೇಕಲ್ಪಾಡವಣ್ಣತ್ತಾಣ್ಣದ

ಮುಳಬಾಗಲು ತಾಲ್ಲೂಕು

92

ಮುಳಬಾಗಲೆ ಹೋಬಳಿ ಮರಹೇರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹುಚ್ಚೇರಿ ಕೆರೆಯ ತೊಬಿನ ನಿಲುವುಕಂಬದಲ್ಲಿ

ಪ್ರಮಾಣ—2'—3" × 1'—2"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಕೊಣ್ಣಿಯು
- 2 ರಮಗವ್ವಾಣಗಾ
- ವುಣ್ಣುಕೊಣ್ಣಿಯು
- 4 ಬವರಿಯವ್ವಾಣ್ಣಿಯಲ್ಲಿ
- 5 ರಾಜಂಅಜುನತ್ತಾಣ್ಣದ

- 6 ಊರ್ಗವ್ವಾಣಗಾವುಣ್ಣುಗಾ
- 7 ಕೆಣ್ಣಿಯಬವರಪರಣ್ಣಿವಿಟ್ಟರ
- 8 ಇದಂತೆಣ್ಣಿದೊಯ್ದರ
- 9 ಪಳ

93

ಅದೇ ಹೋಬಳಿ ಯಲವುಹಳ್ಳಿಯಿಂದ ಪೂಜೇನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಈಚಲಮರಗಳ

ಮಧ್ಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 2'—3"

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಬ್ದ ೧೫೩೩
- 2 ಪರವಿಧಾವಿಸಂವತ್ಸರಮಾಗಬಳಿ
- 3 ಪುಣ್ಯಕಾಲದಲಾಶ್ರೀಮತುರಾಜಾ
- 4 ಭರಾಜಶ್ರೀದೇವರಾಯಮಹಾ
- 5 ರಾಯರರಾಜ್ಯದಲಾನಾಡಪ್ರಭುಚಿನ್ನ ಪರಸರು
- 6 ಶ್ರೀಮದಬಿಲಾಂಡಕೋಟಿಬ್ರಹ್ಮಾಂಡನಾಯಕ
- 7 ಸಾರ್ವಭೌಮಶ್ರೀಕೋಡಂಡರಾಮೇದೇವರಿಗೆ ತನ್ನ
- 8 ಪಕ್ಷೋತ್ಸವಮಾನೋತ್ಸವಮೊದಲಾದಋತುಕಾರ್ಯಗಳ
- 9 ಈರಾವನಮುದ್ರದಕರಯನ್ನು ಕಟ್ಟಿಸಿಕೊಟ್ಟಿಯ
- 10 ಭೂಮಿಯನುಸರ್ವಮಾನ್ಯವಾಗಿಟ್ಟುಕೊಟ್ಟರು
- 11 ಈದೇವಸ್ವವನುಅಪಹರಿಸಿದವರುಗೋವಕೊಂಡಪಾಪ
- 12 ಸಾಮಾನ್ಯೋದಯದಮರ್ಸನೇತುನ್ಮಾಪಾಣಾಂಕಾಲೇ
- 13 ಭವದ್ವಿಃಸರ್ವಾನೇತಾರ್ಥಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾರ್ಥಭೂ
- 14 ಯೋಭೂಯೋಯಾಚತೇರಾನುಭದ್ರಃ || ಶ್ರೀರಸ್ತು

94

ಅದೇ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ.

- | | |
|--|---|
| 1 ಖರಸಂವತ್ಸರದವಯಿಶಾಖಶು ೧೫ ಬುಧವಾರದಲು | 4 ಮನಾಥದೇವರಿಗೆ ದೀಪಾರಾಧನೆಗಂದುಕೊಟ್ಟುದು |
| 2 ಶ್ರೀಮತುರಾಮಪ್ಪಗಳು ಶ್ರೀಮದಬಿಲಾಂಡಕೋಟೆ | 5 ಸರ್ವಮಾನ್ಯಹೊಲ ೧\|\|೦ ಹತ್ತು ಕೊಳಗಇಧನನಡಿ |
| 3 ಬ್ರಹ್ಮಾಂಡನಾಯಕದೇವತಾಚಕ್ರವರ್ತಿಶ್ರೀಕೋಡಂಡರಾ | 6 ದವರುಪುಣ್ಯಭಾಗಿಗಳಹರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ . . |

95

ಅದೇ ಹೋಬಳಿ ಇರುಗಮುತ್ತನಪಲ್ಲಿಗೆ ಆಗ್ನೇಯ ವಡ್ಡ ರಬಂಡೆಯಲ್ಲಿ

ಪ್ರಮಾಣ—4'—6" × 3'—0"

- 1 ಶುಭಮಸ್ತು
- 2 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಕ
- 3 ವರುಷ ೧೬೧೬ಭಾವಸಂವತ್ಸರದಚಯಿತ್ರಶುಭಿಲು
- 4 ಶ್ರೀಮತುಮುಳವಾಯಿನಾಡಪ್ರಭುಸಂಕಪ್ಪಗಳುಶ್ರೀ
- 5 ಮತುಚಿಕರಾಯತಮ್ಮೇಗಿವುಡರಅಪ್ಪಣೆಯಲು
- 6 ತಿಮ್ಮೇನಾಯಕರಿಗೆಮುಳುವಾಯಿನೀಮೆಯಗಣುಡತ . .
- 7 ನವನುಕೊಟ್ಟುಪ್ರಾಕುಆಸೀಮೆಯಲಿರುವಸಂಕಟಗಳಂ
- 8 ಪರಿಹರಿಸೋದೆಂದುಕುಮ್ಮರಕುಂಬೆಯೆಂಬಗ್ರಾಮವ
- 9 ನುಈಗವುಡಿಶ್ರೀಸರ್ವಮಾನ್ಯವಾಗಿನಾಡಜನರಅನು
- 10 ಮತದಿಂದಕೊಟ್ಟುರುಡದನುಆರೊಬ್ಬರೂಪ್ರತಿಪಾಲಿಸೂದು
- 11 ಇದಕನಾಡಜನರವಸ್ಥಿತಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ
- 12 ಪರದತ್ತಾನುಪಾಲನ ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂ
- 13 ಭವೇತ್ | ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಪರೇತವಸುಂಧರಾಂ
- ಪಷ್ಠಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ಶ್ರೀ
- 15 ರಸ್ತು ಶುಭಮಸ್ತು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

96

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಶ್ರೀರಂಗಪುರದ ಕಲಚೆರುವು ನುರವೆ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ—4'—0" × 2'—6"

- | | |
|------------------------------|-----------------------------|
| 1 ಶ್ರೀಮತುಬಹುಧಾನ್ಯಸಂವತ್ಸರಂ | 6 ಪಾದಾನುಕು ಸಮರ್ಪಿಚಿಕನಾರಿ |
| 2 ಚಯಿತ್ರಶುಭತದಿಯಬುಧವಾರ | 7 ಕೇಳವನಮು ೨೦ ವೃಕ್ಷಮುಲು |
| 3 ಮಂದುಶ್ರೀಮತುರಾಜಮಾನ್ಯಲೈನ | 8 ಈಧರ್ಮಾಚವನವಾರುತಮ |
| 4 ಶ್ರೀರಂಗರಾಯಲುವಾರುಮುಳು | 9 ತಲ್ಲಿತಂಜುಲಕುದ್ರೋಹಂಚೇ |
| 5 ವಾಗಲಿಶ್ರೀಮದ್ವಿಲೇಶ್ವರಸ್ವಾಮಿ | 10 ಸಿನವಾರು ರಂಗರಾವ ಶ್ರೀ ಶ್ರೀ |

97

ಅದೇ ಹೋಬಳಿ ಅಂಬಲಿಕಲ್ಲುಬೆಟ್ಟಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಮುನಿಯಪ್ಪನ

ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—3" × 2'—0"

- | | |
|--------------------------------|-----------------------------------|
| 1 ಶ್ರೀಮತುಆರಾಧ್ಯವೀರಂಣವೊಡೆಯರ | 5 . . ಕೊಟ್ಟಹೊಲ ೧\|\|೦ ಹತ್ತು ಕೊಳಗದೋವ |
| 2 ಮಕ್ಕಳುಮರಗಲಲಿಂಗಣವೊಡೆಯರಿಗೆ | 6 ನಕೇಯಕೆಳಗೆಗದ್ದೆ ೧\|\|೦ ಹತ್ತು ಕೊಳಗಈ |
| 3 ನಿಮ್ಮಶಿಕಮಕ್ಕಳುಕುಮಾರಮಾದವೊಡೆಯರ | 7 ಧರ್ಮಕೆವೂರಮಹಾಜನಗಳನ್ನೊಪ್ಪಿತಶ್ರೀ |
| 4 ಮಕ್ಕಳುಶಂಭುಲಿಂಗದೇವರುವೂರ . . | 8 ಗುರುಲಿಂಗದೇವರೇಗತಿಶುಭಮಸ್ತು |

98

ಅದೇ ಹೋಬಳಿ ಅನಹಳ್ಳಿ ಯೆಲ್ಲೆಯಲ್ಲಿ ನಟ್ಟಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—0" × 3'—6"

(ಸವಿದುಹೋಗಿದೆ.)

- 1 ಶ್ರೀಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನ
- 2 ಶಕವರುಷ ೧೫೭೭ನೆಯಪರೇಧಾವಿಸಂವತ್ಸರದಶ್ರಾವಣಶುಭಿ
- 3 ಗುರುವಾರನೋವೋಪರಾಗಪುಣ್ಯಕಾಲದಲುಮರವೂರಶ್ರೀರಾ
- 4 ಮದೇವರಅಪ್ಪ ತಪಡಿನೈವೇದ್ಯಕೆಶ್ರೀಮನ್ಮಹಾರಾಜಮಾನ್ಯ
- 5 ಸರ್ವಾಧಿಕಾರಿಕ್ಕಪ್ಪಪ್ಪನಾಯಕರುದಯಪಾಲಿಸ್ತರಾಮಸಮುದ್ರಗ್ರಾಮ
- 6 ಇದಕವೊಳಗಾದನಿಧಿನಿಕ್ಷೇಪಕಾಡಾಂಭನೀರಾರಂಭವೊದಲಾದ

ಮೈಸೂರು ದಿಷ್ಟಿಕ್ತಿನ ಶಾಸನಗಳು.

ಚಾಮರಾಜನಗರ ತಾಲ್ಲೂಕು.

103.

ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ನವಿಲುಗೆರೆಗೆ ಹೋಗುವ ದಾರಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷ ೧೪೫೦
- 2 ಸಂಧುವರ್ತಮಾನವಾದ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ೩ ಉ
- 3 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಯಸರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಕೃಷ್ಣದೇವ
- 4 ರಾಯಮಹಾರಾಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗಯವುತ್ತಿರಲು ಶ್ರೀ ವೀ
- 5 ರಕ್ತಪ್ಪ ದೇವಮಹಾರಾಯರಿಗೆ ಧನ್ಯವಾಗಬೇಕೆಂದು ಆವೂರಮ
- 6 ಹಾಜನಗಳ ಅನುಮತಿಯಿಂದ ಆಜಂದ್ರಾರ್ಕವಾಗಿನಡಿಯಲಿಯೆಂದರಾಯರ
- 7 ನಿರೂಪದಿಂದಬಯಸದೇವರಸರು ಆರಹಳ್ಳಿಗ್ರಾಮವನು
- 8 ಭಾರದ್ವಾಜಗೋತ್ರದ ಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಷಾಖ್ಯಾಯಿ
- 9 ಗಳಾದ ರಾಮೇಚ್ಚೋಯಿಸರು ಮತ್ತು ಅವರ ತಮ್ಮಂದಿರು ಲಿಂಗಣ
- 10 ಜೋಯಿಸರಿಗೂ ಸಹ ತಥಾತಿಥಿ ಪುಣ್ಯಕಾಲದಲ್ಲಧಾರಾದತ್ತವಾಗಿ ಕೂ |
- 11 ಟ್ಟರು ಇದನು ಆವನಳಿದರುಅವರತಾಯಿಗೆತಪದವರು
- 12 ದಾನಪಾಲನೆಯೋರ್ವಧ್ಯ ದಾನಳೇ ಯಾನುಪಾಲನಂ ದಾ
- 13 ನಾತಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಚತಂಪದಂ

ಮೈಸೂರು ತಾಲ್ಲೂಕು.

104

ಮೈಸೂರು ಶಾಸನದ ಇಲಾಖೆಯ ಪಂಡಿತರು ಶ್ರೀಮಾನ್. ಎಚ್. ಶೇಷಯ್ಯಂಗಾರ್ಯರು

ಹಾಜರಾದ ಸನ್ನದು.

(ಈ ಸನ್ನದಿನ ಮೇಲ್ಕುಭಾಗದಲ್ಲಿಶ್ರೀಚಾಮರಾಜ ವಡೇರ ತಮಜಕೃಷ್ಣ ರಾಜವಡೇರು ಎಂತದೇವನಾಗರಾಜ್ಜರದಲ್ಲಿಮುಂತ್ರಿಯಿಬ್ಬರಿಗೆ)

ಶ್ರೀ

ಕೃಷ್ಣ ರಾಜವಡೇರವರು

- 1 ಸರ್ವಧಾರಿಸಂವತ್ಸರದ ಮುಘೆ ಬರ್ಸಿ ಸ್ವರವಾರದಲ್ಲು ಶ್ರೀಮತ್ತು || ||
- 2 ಶ್ರೀಮದ್ವೈದಮಾರ್ಗಪ್ರತಿಷ್ಠಾನನಾಚಾರ್ಯೋಭಯಮೇದಾಂತಪ್ರವ
- 3 ತರ್ಕರಾದಅಘಲಯಂಕೂವಾಂಡೂರುಚಿನ್ನಯ್ಯಶ್ರೀನಿವಾಸಾಚಾರ್ಯ
- 4 ರೈರಿಗೆಬರಕಿಕಳುಹಿಸಿದನಿರೂಪಅದಾಗಿ ಈವರಿಗೆ ಸರ್ವರೂಪ
- 5 ನಾವುಕ್ಷೇಮದಲ್ಲಿಭೇವೆ ಸಿಂವುಕ್ಷೇಮಕ್ಕೆ ಆಗಾಗ್ಗೆ ಬರಕಿಕಳುಹಿಸುವ
- 6 ದು ತರುವಾಯತರಮನೆಸವಿಸಾರದಲ್ಲಿ ಹೊಸದಾಗಿನಿರ್ಮಾಣಮಾ
- 7 ಡಿಸುವದೇವಾಲಯದಲ್ಲಿ ಈ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೯ದಿವಸ
- 8 ಶ್ರೀಕೃಷ್ಣ ದೇವರಪ್ರತಿಷ್ಠೆಯಾಗುವದ್ದರಿಂದಯಾ ಸಂ | ಫಾಲ್ಗುಣ ಶು ೫
- 9 ದಿವಸ ನೀವುಮೈಸೂರಿಗೆ ಬಂದು ಶೇರುವಂತಮಾಡಿಸುವದು ಬ ತಾರೀ
- 10 ಬ ೨೦ನೆ ಮಾಹೆ ಪೆಬರವರಿ ಸರ್ವ ೧೮೦೯ನೆ ಇಸವಿ ಖತ್ತ ಅರಮನೆ ಸು
- 11 ಖರಾಯಮುನುಷಹಜಾರು (ಇಲ್ಲಿ 'ಶ್ರೀಕೃಷ್ಣ' ಎಂದು ಕನ್ನಡದಲ್ಲಿ ರಾಜಾವಿದೆ.)

ನಾಗಮಂಗಲ ತಾಲ್ಲೂಕು.

105

ನಾಗಮಂಗಲ ಟೌನ್‌ನಲ್ಲಿ ಮಿಡಲ್‌ಸ್ಕೂಲ್ ಮೆಟ್ಟಲಿನ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಕಲ್ಲು 3 ತುಂಡಾಗಿ ಬಿದ್ದಿದೆ)

ಪ್ರಮಾಣ—4'—6" × 1'—6"

- 1 ಶ್ರೀಯವರಪಾದ
- 2 ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾ
- 3 ಹನಕ ಬ ೧೭೭೭ ಸ
- 4 ಂದವರ್ತಮಾನವಿಶ್ವಾವ
- 5 ಸುಸಂ ಕಾರ್ತಿಕ ಶು ೧೦೦೦
- 6 ಹಯವನಗೋತ್ರ ಸೂತ್ತಿ
- 7 ರದಚಿಕಂಠ್ಯಯ್ಯ ಜಕಂ
- 8 ಹೈಯ್ಯನವರಸಂತತಿ ಕಂ
- 9 ಮುಗಾರಆದ ಚಂಠ್ಯಯ್ಯವೆಂ
- 10 ಗಟಪತ್ಯಯ್ಯ ತಿಮ್ಮಪ್ಪಯ್ಯ

- 11 ನವರಮಕ್ಕಳು ಮೊಮ್ಮಕ್ಕಳು ಸ
- 12 ದರಿ ಅದೇಸರಿನವರು ಶ್ರೀಯವ
- 13 ರಿಗೆ ಸಮರ್ಪಕವಾಮಾಡಿದತ್ತ
- 14 ಶೇವಾರ್ತಗೋಪುರಮುಂತಾದ ವಿ
- 15 ಮಾನಗಳು ಜೇಷ್ಠೋದ್ಧಾರವಾಗಿ.
- 16 ಮುಂತಾಗಿ ವುತ್ಸವರು ಪ್ರಭಾವ
- 17 ಳಗಳುಬಾಗಿಲವಾಡಗಳುಚೆನ್ನದೆ
- 18 ಳ್ಯ ಆಭರಣಗಳು ಬೇರೆ ಸಾಮಾನು
- 19
- 20 ಸ್ವಯಾರ್ಚಿತನೇವಾರ್ತ

106

ದೇವಲಾಪುರದ ಹೋಬಳಿ ತಿಬ್ಬನಹಳ್ಳಿಯಲ್ಲಿ ತಿಪ್ಪೆಹಳ್ಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—8'—0" × 2'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯದ ಶಾಲಿವಾಹ
- 2 ನಭಕವರುಶ ೧೭೭೭ ತಾರಣಸಂವತ್ಸ
- 3 ರದ ಮಾರ್ಗಾಕಿರ ಬ ೧೦ ಬು ಶ್ರೀಮನ್ಮ
- 4 ಹಾಮಂಡಲೇಶ್ವರಪೂರ್ವಪಕ್ಷಿ ಮದ
- 5 ಕ್ಷಿಣಚತುಸ್ಸಮುದ್ರಾಧಿಪತಿವೀರಶ್ರೀ
- 6 ಕ್ರಿಷ್ಣರಾಯರುವಿದ್ಯಾನಗರದಲು
- 7 ಪೃಥ್ವಿರಾಜ್ಯಂ ಗೃಣುತ್ತಿರಲು ನಂ
- 8 ಂಮಚೆನಪಟಣದ ಯಿರಪ
- 9 ದೇವರಗನಲು ಅಮೃತಪಡಿಗೆ ಸ

- 10 ಗಮಂಗಲಕ್ಕೆ ಸಲುವದೇವಲಪುರ
- 11 ದಸ್ತನದ ತಿಬ್ಬನಹಳ್ಳಿಯನ್ನುಪ್ರ
- 12 ತಿನಸುಧೆಯವದ ಕ್ರಿಷ್ಣರಾಯಸ
- 13 ಮುದ್ರದ ಯಾ ಗ್ರಾಮಕ್ಕೆಸಲುವ
- 14 ಚತುಸೀಮೆಯವೊಳಗದಗ
- 15 ದೆದದಲುತೋಟತುಡಿಕೆ ಅ
- 16 ಣೆ ಅಚುಕಟು ನಿಧಿನಿಕ್ಷೇ
- 17 ಪ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

(ಈ ಶಾಸನದ ಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು)

- 18 ಯಲಬರಿಗೆಯಮಲಪ್ಪ ಅಣನಂಜನುಲುದಾರ

107

ಅದೇ ತಿಬ್ಬನಹಳ್ಳಿ ಗ್ರಾಮದ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಹತ್ತಿರ ಇರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—9"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಗಜಸಂಖಪ್ರತಾಪಹೋಯಿಸಳಚಕ್ರವರ್ತೀವೀರಬಲ್ಲಾಳುದೇವರುವಾರಿಧಿ
- 2 ಮೇರೆಯಾಗಿ ಮೇದಿನಿಯದೋರನಮುದ್ರದನೆಲೇವೀಡಿನಲುಸುಖ
- 3 ಸಂಕಥಾವಿನೋದದಿಂಪ್ರಿಥ್ವಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ಅನಂದಸಂವತ್ಸರದಯಾಶಾಫ
- 4 ಸುಧಸಪ್ತಮಿಸುಕ್ರವಾರದಂದುಬೆಮ್ಮತೂರನಾರಸಿಂಗಂಸಮಗ್ರಬಲಂಬೆರಸಿ
- 5 ದಂಡೆತ್ತಿ ಬಂದಹೆಚ್ಚಿದಿರಮಡೆಯತಿಬ್ಬನಹಳ್ಳಿಯತುರುವಂಪುತ್ರಿದಲಿ ದಡಿಗೆ
- 6 ನಕರೆಯಮಣಿಲವಾಡಿಯಬೂಪಕಾಳರಿಟಳೆಯರಕುಲತಿಲಕಹರಹಗೌಡ ಆತ
- 7 ನತಂಮಗಹರಗೌಡಆತನಮಗಂಸುಪುತ್ರಗೌಡೆಯಂಕಾದಿಹಲರಕೊಂದುವೀರಮಂ
- 8 ಮೆರೆದುತುರುವವೋಗುಳ್ಳಿ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

108

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನಟ್ಟಿರುವ 2ನೆಯ ನೀರಗಲ್ಲು.

ಪ್ರಮಾಣ.—4'—0" × 2'—9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರದ್ವಾರಾಪತೀಪು
- 2 ರವರೇಶ್ವರಹೊಸಳವಿಪ್ಪು ವೀರಬಲ್ಲಾಳದೇವರುಪ್ಪ ಫಿವ್ವಿ
- 3 ರಾಜ್ಯಾಂಗೈಯ್ಯಲುಆನಂದಸಂವತ್ಸರದ೮ ಶಾಫ
- 4 ಸುಧ ೩ ಸುಕ್ರವಾರದಡಿಗನಕರೆಯಮಾಣವು
- 5 ದಯಭೂಮಿಕುಂದಿಕಿಮಾಳೆಯರಕುಲತಿಲಕಹರಹಗೌಡ
- 6 ಆತನಮಗಂಸಂಕರಗೌಡಆತನಮಗರಾಮೆಯಂಹಬ್ಬಿದಿರವು
- 7 ಡಿಯತಿಬನಹಳ್ಳಿಯ ಲಿಬಿಸುಗೂರವರುತುಣುವಹಿಡಿದೊಡ
- 8 ಕಾದಿತುರುವಂವುಗುಳ್ಳಿ ತಾನುಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

109

ಅದೇ ತಿಬ್ಬನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕೆಂಪರಸನ ಹೊಲದ ಮಧ್ಯೆ ಬಾಂದುಗುಡ್ಡೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'—4" × 1'—0"

- | | |
|----------------------|---------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಹಾನಾಯ | 7 ಗೆ ಕೊಟ್ಟ ನತ್ತರುಕೊ |
| 2 ಕಾಚಾಯ್ಯಬಯಲಹು | 8 ಡಗೆಯಸಿಮಾಸಂಬಂ |
| 3 ಲಿಕದಿರೆ ನಾಯಕನ | 9 ಭಿಸಾಸನಾವು |
| 4 ಮಕ್ಕಳು ಕುಸಿನಾ | 10 ಇದಕ್ಕೆ ಆಕ್ಷೇಪಿಸಿ |
| 5 ಯಕರೂ ಪೂಜಾರಿ | 11 ದವ ಆತನಮಗನಾಗಿ |
| 6 ಲಕುಮನಮಕ್ಕಳಿ | 12 ಹುಟ್ಟುವನು |

110

ದೇವಲಾಪುರದ ಹೋಬಳಿ ಅಂಕನಹಳ್ಳಿಯಲ್ಲಿ ಮಾರಿಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—4'—0" × 2'—0"

- | | |
|----------------------------|-----------------------------|
| 1 ಶಾಲಿವಾಹನಶಕವರುಷಂಗಳು ಸಂದ ವ | 6 ಸ್ವಾಮಿಯವರ ಬುಬ್ಬಿರುಪಕಾರಿಪು |
| 2 ತರಮಾನ ೧೬೮೫ | 7 ಕಾರಕ್ಕೆ ತಿರುಮಲಗಿರಮಗ ತಿ |
| 3 ಶ್ರೀ ಶ್ರೀ ಸ್ವಭಾನುನಾ | 8 ಮಸಿಗೆ ಹೊಸಕೋಟೆಜಗಳ |
| 4 ಮಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಭ ೧೦ | 9 ದಲಿ ಮೃತವಾದಬಗ್ಗೆ ಕತ್ತಾಕೊ |
| 5 ಲ್ಲು \|\| ಆಳಿದಮಹಾ | 10 ಡಗಿ |

111

ಅದೇಹೋಬಳಿ ಕುಡುಗುಬಾಳು ರಾಮೇಶ್ವರಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—6'—0" × 1'—9"

- | | |
|------------------------------------|---------------------------------------|
| 1 ಶ್ರೀರಾಮ | 11 ಕಟ್ಟಿ ಮನೆದೇವತೆಜ್ಜುವಣಿ |
| 2 . . . ೧೫೬೦ ವಿಕ್ರಮ ಸಂವತ್ಸರದ | 12 ಈ ಗ್ರಾಮ ದೇವರಿಗೆ ಸರ್ವಮಾನ್ಯ |
| 3 ಆಸಾಫ ಸುಧ ೫ರಲು ಶ್ರೀರಂಗರಾಯವ ಪಾ | 13 ವಾಗಿ . . . ದ ಆರಾಮನಾಥದೇವರಿಗೆ ದೇವಪ್ಪ |
| 4 ರಾಯರವರು ರಾಜ್ಯಂ . . . , . . . | 14 ನಾಯಕರುಮಾಡಿದಬೃಹದನಪಯಿ ಸಾಧಾರ್ಮವನಿ |
| 5 . ದಸುರಗಿಯದೇವಪ್ಪನಾಯಕರವರಕುಡುಗುಬಾಳು | 15 |
| ರಾಮಲಿಂಗದೇವರಅಮೃತಪಡಿ | 16 . . . ಧರ್ಮವ ಅವನಾನೊಬ್ಬನು |
| 6 ಧಂಮಸಾಸನದ ಕ್ರಮವೆಂತೆಂದೆಡೆ | 17 . . . ಗುಡಿಯತಡಿಯಲಿಕವಿಲೆಯುಕೊಂಡಮಹಾಪಾಪ |
| 7 ನಂಮನಾಯಕನಕ್ಕೆ ಸಲುವದೇವಲಾಪುರವಾ | 18 ಕೊಂಡಪಾಪಕ |
| 8 ಮಕ್ಕ ಸೀಮಾಸಂಮಂಥ | 19 ಹೋದರು ತಮತಂದೆತಾಯಿಕೊಂಡಪಾಪಕ್ಕೆ |
| 9 ದಿ ಗ್ರಾಮ | 20 ಹೋದರು |
| 10 ಕಾಡಾರಂಭನೀರಾರಂಭತಡೆಜ್ಜು | |

112

ಅದೇ ತಾಲ್ಲೂಕು ಹೋಣಿಗೆರೆ ಹೋಬಳಿ ಮಡಕೆಹೊಸೂರಿಗೆ ಉತ್ತರ ಏಳುಕಲ್ಲಿನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.

1ನೆಯದು.

- | | |
|--|-------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಕದವಿತಪನಿಯರಹಗೌಡಮುಲ್ಲು ಉಜಿಲಿ (?) | 2 ಕಾದಿಸತ್ತಂ |
|--|-------------|

113

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು.

¹ ಸ್ವಸ್ತಿ ಶ್ರೀವಿರ್ಗುನ್ದ ಗಾವುಣ್ಣ ತಪಸಿಯ ಪೋ

² ರಿಲಿಭದಕಾದಿಸತ್ತೊ ಡೆಆತಂಗೆ ಕಲ್ಲನಿಬ್ಬಿ

³ ಸಿದಮಾಬ್ಬಳ [ಮ] ಹಾಶ್ರೀ

114

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ಕಲ್ಲು.

¹ ಸ್ವಸ್ತಿ ಕದವಿತಪಸಿಯಮಾದಪಕಾದಿಸತ್ತಂ

ತಿರುಮಕೂಡ್ಲು ನರಸೀಪುರ ತಾಲ್ಲೋಕು.

115

ತಿರುಮಕೂಡ್ಲು ಕಸಬಾ ಹೋಬಳಿ ಅಲಂದೂರಿನಿಂದ ಥಣಾಯಕನಪುರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ

ಅಲದಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಬಹುಭಾಸ್ವಸಂವತ್ಸರ ಜ್ಯೇಷ್ಠ ಬ ೫ ಬು

² ದಲುಸ್ವಸ್ತಿ ಶ್ರೀಮದಬಿರಾಂಡಕೋಟ ಬ್ರಹ್ಮಾಂಡ

³ ನಾಯಕದೇವತಾಸಾರ್ವಭೌಮ ಶ್ರೀಮದ್ಗಂಜಾ

⁴ ನರಸಿಂಹಸ್ವಾಮಿಯವರಪಾದಾರಾಧಕ

⁵ ಸಂಗಮಯ್ಯನಮಗಂ ದೇವಯ್ಯಂ

⁶ ಶ್ರೀಯವರಪಾದದ ಪಡಿತರದೀಪಾರಾ

⁷ ಧನೇಗಂದುಕೊಟ್ಟಹೊಲಖಂ ||೦ ಕ.

⁸ ಧರ್ಮವನಾರಾದರೂ ಕೆಡಿಸಿದೊಡೆವಾರಣಾ

⁹ ಸಿಯಲಿಗೋವಕೊಂದ ಪಾಪಕ್ಕಿಳವರು

¹⁰ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ತುಮಕೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಕೊರಟಗೆರೆ ತಾಲ್ಲೂಕು.

116

ಹೊಳವನಹಳ್ಳಿ, ಹೋಬಳಿ ಕಸಬೆಯಲ್ಲಿ ಜೀಬಿ ಎಸುಮದೇವಾಚಾರ್ಯರಲ್ಲಿದ್ದ ಶಾಸನದ ನಕಲು.

- 1 ಸಮಸ್ತಂಗಳಿರಕ್ಕಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ |
- 2 ತೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
- 3 ಹರೇಲೀಲಾವರಾಹಸ್ವದಂಷ್ಟ್ರಾದಂಶಸ್ವಪಾತುನಃ ಜೇಮಾದ್ರಿ
- 4 ಕಲಶಾಯತ್ರಧಾತ್ರೀಛತ್ರಶ್ರಿಯಂದಧಾ
- 5 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಚಕ್ರ ವರುಷಗ
- 6 ಉ ೧೬೬೭ ಕ್ರೋಧನನಾಮನಂವತ್ಸರದ ಫಾಲ್ಗುಣಶುದ್ಧ ೧೫
- 7 ಸೋಮವಾರದಲ್ಲು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಮಹಾರಾಜೇಶ್ವರಶ್ರೀ
- 8 ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರ ಶ್ರೀ ರಾಮದೇವನುಹಾರಾಯರೈಯ್ಯ
- 9 ನವರು ವಿದ್ಯಾನಗರದಲ್ಲೂ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಪೃಥ್ವೀ
- 10 ಸಾಮ್ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು ಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರ
- 11 ಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರ ಪಾತ್ರರಾದ ಮು
- 12 ಮೃಡೀರಣಬೈರೇಗೌಡರವರುಕಾಶ್ಯಪಗೋತ್ರರಾ
- 13 ದ ಆಶ್ವಲಾಯನಸೂತ್ರರಾದ ಋಕ್ಕಾಖಾಧ್ಯಾಯರಾದಶಿರವತ್ತೂ
- 14 ರವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರಪಾತ್ರರಾದಶೇಷಾಚಾರ್ಯರಿಗೆ
- 15 ಬರೆಸಿಕೊಟ್ಟಭೂಸ್ವಾಸ್ಥ್ಯದವಾನಪತ್ರದಕ್ರಮವೆಂತಂದರೆ
- 16 ನಮ್ಮ ಅಳುವಿಕಮೊಳವನಹಳ್ಳಿಸೀಮೆಗೆ ಸ್ಥಾನವನೋಂಪುರದ
- 17 ಗ್ರಾಮದಲ್ಲು ಕೊಂಡಾಸನದೊಲ ಖ |೧ ದೊಡ್ಡಗೌಡರವರೊಲ ಖ|೧
- 18 ಉಭಯದೊಲಖ ||೧ ಹತ್ತುಕೊಳಗಕುಂಕಳಗವ್ವನಫೂಮಿ
- 19 ಯಲ್ಲು ಖಂ||೧ ಹತ್ತುಕೊಳಗಉಭಯ ಹೂಲಗದ್ದೆ ಸಹಜೀವನ
- 20 ಖ ೧ ||೧ ಖಂಡಗಭೂಮಿಯನ್ನು ಈ ಸೋಮೋಪರಾಗಪುಣ್ಯಕಾಲದಲ್ಲು
- 21 ನಮ್ಮಪಿತೃಪಿತಾಮಹಪ್ರಪಿತ ಮಹರಿಗೆ ಸಾಲೋಕ್ಯ ಸಾಮಾಪ್ಯ
- 22 ಸಾಯುಜ್ಯನಾರೂಪ್ಯಪದೇಶಿಗಳಬೇಕೆಂದ ಸಹಜಸೂತ್ರ
- 23 ದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯೆರದುಕೊಟ್ಟನಾದಕಾರ
- 24 ಣಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರ
- 25 ಪಾತ್ರರಾದರಣಬೈರೇಗೌಡರಪಾತ್ರರಾದರಣಬೈಚೇ
- 26 ಗೌಡರಯ್ಯನವರೂ ಕಾಶ್ಯಪಗೋತ್ರರಾದ ಆಶ್ವ
- 27 ಲಾಯನಸೂತ್ರರಾದ ಋಕ್ಕಾಖಾಧ್ಯಾಯಿಗಳಾದಶಿರವ
- 28 ತ್ತೂರುವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರ
- (ಹಿಂಭಾಗ)
- 29 ಪುತ್ರರಾದ ಶೇಷಾಚಾರ್ಯರಿಗೆ ನಮ್ಮ ಕೊರಟಗೆರೆ ಶ್ರೀಯುಷ
- 30 ರಿಗೆ ಪ್ರೀತಿಯಾಗಿ ಈ ಹೂಲಗದ್ದೆಯನ್ನು ಧಾರೆಯನ್ನರದುಕೊಟ್ಟ
- 31 ವಾದ್ದರಿಂದ ಚತುರ್ಥಗೋತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯ
- 32 ನವರ ಪಾತ್ರರಾದರಣಬೈರೇಗೌಡರವರಪುತ್ರರಾದ
- 33 ಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರಯ್ಯನವರು ಕಾಶ್ಯಪಗೋತ್ರ
- 34 ರಾದ ಆಶ್ವಲಾಯನಸೂತ್ರರಾದರುಕ್ಕಾಖಾಧ್ಯಾಯಿಗಳಾದ
- 35 ಶಿರವತ್ತೂರು ವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರ
- 36 ಪುತ್ರರಾದಶೇಷಾಚಾರ್ಯರಿಗೆ ತ್ರಿವಾಚಕದಲ್ಲಿಯೂಏಕಾಂತಃ

- 37 ಕರಣಯುಕ್ತ ರಾಗಿಯೂ ಹೊಲಗದ್ದೆಗೆ ವಾಸನಮುದ್ರೆ
 38 ಶಿಲಾಸ್ಥಾನವನಾಡಿಧಾರಯನೇದುಕೊಟ್ಟು ಇಥೇವಾಗಿ
 39 ನೀವು ನಿಮ್ಮ ಪುತ್ರಪಾತ್ರಪಾರಂಪರ್ಯದಲ್ಲೂ ಆಚಂದ್ರಾ
 40 ಕರ್ವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಲ್ಲಿರಬಹುದೆಂದು
 41 ಬರಸಿಕೊಟ್ಟ ಭೂಸ್ವಸ್ಥ್ಯದಾನಪತ್ರದಾನಪಾಲ
 42 ನಯೋರ್ವಧ್ಯೇದಾನಾಚ್ಛೇದಿಯಾನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವರ್ಗ
 43 ಮವಾಪೋತಿ ಪಾಲನಾದಚ್ಛೇತಂಪದಮ್ || ಸ್ವದತ್ತಾ
 44 ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಮ್ | ಪರದತ್ತಾ
 45 ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ | ಏಕೈವ
 46 ಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಭೂಭುಜಾಂ | ನಭೋ
 47 ಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವನುಂಧರಾ ||

117

ಅದೇ ಹೊಳವನಹಳ್ಳಿ ಹೋಬಳಿ ಕಸಬಿಯಲ್ಲಿ ಶಾನಭೋಗ ಸುಬ್ಬಣ್ಣ ನವರ
 ನಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚ ಲಿಖಿತಂ ದ್ರವ್ಯಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
 2 ಮೂಲಸ್ತಂಭಾಯ ಶುಭವೇ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರದಂಡಸ್ಸಪಾತುನಃ ಹೇ
 3 ಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರಿಭತ್ತ್ರಿಯಂದಧಾ ||
 4 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷಂಗಳು
 5 ೧೬೬೦ನೇ ಕಾಳಯುಕ್ತಿ ನಾಮಸಂವತ್ಸರದಶ್ರಾವಣ
 6 ಬಹುಳದಿನಾಂ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರರಾಮದೇವರಾಯ
 7 ಮಹಾರಾಯರೈಯ್ಯನವರು ವಿದ್ಯಾನಗರದಲ್ಲಿರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿಪೃಥ್ವೀಸಾಮ್ರಾಜ್ಯಂಗಳ್ಳಿಯುತ್ಥಿರಲುಶ್ರೀಮ
 8 ತು ಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದ ರಣಬೈಜೇಗೌಡರಯ್ಯನವರಪೌತ್ರರಾದಮು ಪ್ಪೂರ್ಣಬೈರೇಗೌಡರೈ
 9 ಯ್ಯನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿ ರಣಬೈಜೇಗೌಡರಯ್ಯನವರಪುತ್ರನವರವಿಷಯಳ್ಳಿಶ್ರೀಮಧ್ಯಶಾಸ್ತ್ರ
 10 ವ್ಯಾಖ್ಯಾತೃಗಳಾದಆಶ್ರೀಯಗೋತ್ರರಾದಆಶ್ವಲಾಯನಸೂತ್ರರಾದರುಕ್ಕಾಬಾಧ್ಯಾಯಿಗಳಾದ ಶ್ರೀಮು
 11 ಪ್ಪೂದಲನಂತಾಚಾರ್ಯರವರಪೌತ್ರರಾದವೇನೂರು ಪಂಕಜನರಸಿಂಹಾಚಾರ್ಯರವರ ಪುತ್ರರಾದ ಚನಂ
 12 ತಗಿರಲಶ್ವತ್ಥನಾರಾಯಣಾಚಾರ್ಯರವರಶ್ರೀಮಧ್ಯಶಾಸ್ತ್ರವ್ಯಾಖ್ಯಾತೃಗಳಾದಆಶ್ರೀಯಗೋತ್ರ
 13 ರಾದ ಆಪಸ್ತಂಬಸೂತ್ರರಾದಯಜುಶ್ಯಾಬಾಧ್ಯಾಯಿಗಳ ದಲವಂಚೇತಿಸ್ತುಣಾಚಾರ್ಯರವರ
 14 ಪೌತ್ರರಾದರಾಮಾಚಾರ್ಯರವರಪುತ್ರರಾದವಂಕಟನರಸಿಂಹಾಚಾರ್ಯರವರಸಹಲಭಯಂತ್ರರು—
 15 ಭಾರದ್ವಾಜಗೋತ್ರರಾದಆಶ್ವಲಾಯನಸೂತ್ರರಾದರುಕ್ಕಾಬಾಧ್ಯಾಯಿಗಳಾದಸದಾಶಿವಯ್ಯನವರ
 16 ಪೌತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿ ಸ್ಥಳದಶಾನುಭೋಗಲಕ್ಷ್ಮೀಪತಯ್ಯೇಬರಶಿಕೊಟ್ಟಭೂಸ್ವಾ
 17 ಸ್ತೃದದಾನಪತ್ರಕ್ರಮವೇನೆಂದರೆ ನಮ್ಮ ಅಗ್ರಹಾರಾಚಾರ್ಯ ಮೂಬುಧಿಗ್ರಾಮದಲ್ಲಿಹೊಲಖಂಗಳದ್ದೆ ೧೦೫೦೦
 18 ಭೂಮಿಯನ್ನು ಈಸೋರೈಯ್ಯನವರಪುಣ್ಯಕಾಲದಲ್ಲಿಸಹರಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಧಾರಿಸಿ
 19 ದು ಶ್ರೀವಂಕಟರಮಣಪ್ರೀತಿಯಾಗಿತಿರ್ಕಾಣಯುಕ್ತವಾಗಿತಿರುಪುಷ್ಪೋದ್ದೇಶವಾಗಿತಿವಾಚಕದಲ್ಲಿಯೂಏಕಂ
 20 ತಃಕರಣಯುಕ್ತ ರಾಗಿ ಕೊಟ್ಟ ವಾದಕಾರಣವನ್ನು ಪುತ್ರಪಾತ್ರಪಾರಂಪರ್ಯದಲ್ಲಿಯೂಆಚಂದ್ರಾಕರ್ವಾಗಿಯೆಗಳಾಗಿ
 21 ನುಭವಿಸಿಕೊಂಡು ಸುಖದಲ್ಲಿಹುದೆಂದೊಬರಶಿಕೊಟ್ಟಭೂಸ್ವಸ್ಥ್ಯದಾನಪತ್ರ
 22 ದಾನಪಾಲನಯೋರ್ವಧ್ಯೇದಾನಾಚ್ಛೇದಿಯಾನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವರ್ಗಮವಾಪೋತಿಪಾಲನಾದಚ್ಛೇತಂಪದಂ
 23 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನೇ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತು ||

118

ಅದೇ ಶಾನುಭೋಗ ಸುಬ್ಬಣ್ಣ ನವರ ನಶದಲ್ಲಿ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚ ಲಿಖಿತಂ ದ್ರವ್ಯಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
 2 ಶುಭವೇ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರದಂಡಸ್ಸಪಾತುನಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರಿ
 3 ಭತ್ತ್ರಿಯಂದಧಾ ||
 4 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷಂಗಳು ೧೬೬೦ನೇ ಕಾಳಯುಕ್ತಿ ನಾಮಸಂವತ್ಸರದಶ್ರಾವಣ
 5 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರಶ್ರೀರಾಮದೇವರಾಯಮಹಾರಾಯರೈಯ್ಯನವರು ವಿದ್ಯಾನಗರದಲ್ಲಿರತ್ನ
 6 ಸಿಂಹಾಸನಾರೂಢರಾಗಿಪೃಥ್ವೀಸಾಮ್ರಾಜ್ಯಂಗಳ್ಳಿಯುತ್ಥಿರಲುಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಜೇಗೌಡ
 7 ರಯ್ಯನವರಪುತ್ರರಾದ

- 7 ಮುಮ್ಮಡಿರಣಬೈರೇಗೌಡರಯ್ಯನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರವರುಭಾರದ್ವಾಜಗೋತ್ರರಾದ ಅಶ್ವಲಾ
ಯನಸೂತ್ರ
8 ರಾದಚುಕಾಖಾಧ್ಯಾಯಿಗಳಾದಸದಾಶಿವಯ್ಯನವರಪುತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿಶ್ವಭದ್ರ
ರುವ ಲಕ್ಷ್ಮೀಪತಯ್ಯಗಬರಸಿಕೊಟ್ಟಭೂದ. ಸದಾಶಿವ
9 ನಪತ್ರದಕ್ರಮವೆಂತೆಂದರೆ ನಮ್ಮ ಆಳುಕೆಗಸಲುವ ಹೊಳವನಹಳ್ಳಿಸೀಮೆಯಯುಮಂಗಳೇತೀರದ್ವೈಕಸ್ವರಗೊಂಡನ
ಹಳ್ಳಿಗ್ರಾಮಕುಸಲುವಭೂ
10 ಮಿದುಗೇನಹಳ್ಳಿಗ್ರಾಮಕುಸಲುವಭೂಮಿರಕುಸತಿವ್ಯಸಹಳ್ಳಿಗ್ರಾಮಕುಸಲುವಭೂಮಿಸಹಾನಿದೇವಿಯ ಸೂತನವಾಗಿ
ಅಕ್ಕಮಾಂಜುಭ
11 ಗ್ರಾಮವನ್ನು ಕಟ್ಟಿಸಿದನಿಮಿತ್ಯದುಗ್ಗೇನಹಳ್ಳಿಗ್ರಾಮಕುಸಲುವಭೂಮಿಯಲ್ಲಿನಿಸಿಕೊಂಡು || ಹತ್ತಿರ ಹೊಳವಭೂಮಿ
ಯನ್ನು ಸೀಲಿಸ್ತಾನೆ
12 ಮಾಡಿಸಿಸೂರೋಪರಾಗಪುಣ್ಯಕಾಲದಲ್ಲಿ ಸಹಿಸೂರೋಪಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಧಾರದೇವಿಕೊಟ್ಟದೇವಾದ
ಕಾರಣ
13 ಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರಪುತ್ರರಾದಮುಮ್ಮಡಿರಣಬೈರೇಗೌಡರಯ್ಯನವರ
ಪುತ್ರರಾದ
14 ಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರವರುಭಾರದ್ವಾಜಗೋತ್ರರಾದಅಶ್ವಲಾಯನಸೂತ್ರರಾದರುಕಾಖಾಧ್ಯಾಯಿಗಳಾದ
ಸದಾಶಿವಯ್ಯ
15 ನವರಪುತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿಶ್ವಭದ್ರನಭೋಗಲಕ್ಷ್ಮೀಮಿಸತಯ್ಯಗೆಯಿಹತ್ತು ಕೊಳಹೊಲ
ವನ್ನು ನಮ್ಮಕೊರಟ
16 ಗೆರೆಯ ವರಿಗೀತಿಯಾಗಿಧಾರೆದನಹಿದುಕೊಟ್ಟವಾದ್ದರಿಂದ ಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡ
ರಯ್ಯನವರ
17 ಪುತ್ರರಾದಮುಮ್ಮಡಿರಣಬೈರೇಗೌಡರಯ್ಯನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರಯ್ಯನವರು ಭಾರ
ದ್ವಾಜಗೋತ್ರರಾದಅ
18 ಶ್ವಲಾಯನ ಸೂತ್ರರಾದಚುಕಾಖಾಧ್ಯಾಯಿಗಳಾದಸದಾಶಿವಯ್ಯನವರಪುತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನ
ಹಳ್ಳಿಶ್ವಭದ್ರ
19 ನುಭಾಗಲಕ್ಷ್ಮೀಮಿಸತಯ್ಯಗೆನಮ್ಮ ಪಿಪ್ಪಟತಾವಹಪ್ರತಿತಾಮಹರಗೆಸಾಲೋಕ್ಯಸಾಮಿಪ್ಯಸಾಮಿಪ್ಯಸಾಮಿಪ್ಯ
ಪದವಿಗಿಬೇಕೆಂದು ತ್ರಿಪು
20 ರುವೋದ್ದೇಶ್ಯವಾಗಿಲಿಕ್ಕರಣಯುಕ್ತವಾಗಿತ್ರಿಪವಚನದಲ್ಲಿಯೂ ಯೋಕಾಂತಕರಣಯುಕ್ತವಾಗಿಯೂ ಹತ್ತು ಕೊಳಗ
ಕೊಲವನ್ನು ಧಾರನೆಂಬ
21 ದುಕೊಟ್ಟವಾಗಿನೀವುನಿಮ್ಮಪುತ್ರಪುತ್ರಪಾರಂಪರ್ಯದಲಿಯುಚಿತದ್ರಾಕಗನ್ನ ಯಿಗಳಿಗಾನುಭವಿಸಿಕೊಂಡುಸುಖದಲ್ಲಿ
ಯಿರುದು
22 ದುಡುಖರಿಸಿಕೊಟ್ಟಭೂಸ್ವಸ್ತ್ರದದಾನಪತ್ರ
23 ದಾನಪಾಲನಯೋರ್ವಧೈದಾನಾಚ್ಛೇದಯೋನುಪ ಲನ | ದಾನಾಪ್ಪಗ್ರಾಮವಾವೋತಿಪಾಲನಾಡಪ್ಪತಲಪದಂ |
ಸ್ವದತ್ತದ್ವಿಗುಣಂ—
24 ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ
25 ಭವೇತ್ || ಮದ್ಯಂಶರಣಾಪರಮಹೀಪತಿವಂಶಜಾವಾಯೀಭೂ
26 ಮಿಪಾಸ್ತತಮಂಜ್ವಲಧರ್ಮಚಿತ್ತಾಮದ್ಧರ್ಮವೇವಪರಪಾಲನಮಾಚಂತ್ಯತತ್ತ್ವದುಕಾದ್ಯಯ . ಕಿರಸಾವ
ಹಾಮಿ || ಶ್ರೀ ||
27 ಲಕ್ಷ್ಮೀರಮಣ

119

ಅದೇ ಹೊಳವನಹಳ್ಳಿಯಲ್ಲಿ ಯಜಮಾನ ಕರಿಬಸವಯ್ಯನ ಸಹದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ. (೧ ಹಲಗೆ.)

(ಮುಂಭಾಗ)

- 1 ಕ್ರೋಧನಸಂವರ್ಧದವರ್ಗಸರಸುಂ
- 2 ಸೋಮವಾರಕ್ರೀಮತುಕೋಯಾರದ
- 3 ಮಹಾನಾಡಪ್ರಭುತರೂರಣೆಂ
- 4 ನಮಗೌಡರುಕೊಸಲೂರನಾಡಪ್ರ
- 5 ಭುಸಂಣಗೌಡರು ಬೂದಲಿಯಚೆ
- 6 ಉಣಿಡಿಲೂದೊಕೂರ ಅಬುಭ
- 7 ಆಡಿಹೊಸಕೆರೆಯತಿಪಾಡಿ
- 8 ಎಲಿಲೂಧರಣಿಸಿಟೆಯರಮಕ್ಕಳುವೀ
- 9 ರಸಟ್ಟಿಯರುಬಾದಲಿಪಿಸಿಟೆಯ

(ಹಿಂಭಾಗ)

- 10 ರುವೊಳಗದಸಾಲಮೂಲೆಯಸಮ
- 11 ಸ್ತುತಲರುಹದಿನೊಟ್ಟುಜ್ಞಾತಿಯ
- 12 ರುಕೊಟ್ಟಸೂಸನ ಅನಾಥಪ್ರಭುವಿನಾಯ
- 13 ಕದೇವರಲಿಪಜಭಸಣಿಗೆಯನಿಕ್ಕಿವಿ
- 14 ಲಿಯೂರವೋಚಲೆಟ್ಟಿಯರಚಲುವಾ
- 15 ಡಿಮಲಿನೆಟೆಗೆ ಕೊಟ್ಟತೇಜಪನುಗೋ
- 16 ಡೆಯವಳಗೆಮಮ್ಮನಾಡುದೇಶದನೆ
- 17 ಟತನವನಕೊಟ್ಟವಾಗಿನಾಣು
- 18 ತಗೆಕೊಟ್ಟವಾನಾಪ್ಪತನ

120

ಅದೇ ಹೊಳವನಹಳ್ಳಿ ಯುಜಮಾನ ಕರಿಬಸಪ್ಪನವರ ವಶದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನದ ನಕಲು.

- 1 ಸಿದ್ಧಾರ್ಥಸಂವತ್ಸರದಭೂದ್ರಪದಸುಬಳಿಸೋಮ
- 2 ವಾರಪೂರ್ವಪಕ್ಷಿ ಮುಖತ್ರವಕ್ಷಿಣಚತುಸಮು
- 3 ದ್ರಾಧಿಪತಿಶ್ರೀಮನ್ಯ ಹಾರಾಜಾಧಿರಾಜರಾಜ
- 4 ಪರಮೇಶ್ವರಶ್ರೀವೀಂಪ್ರತಾಪಹರಿಹರಮಹಾ
- 5 ರಾಯರು—ನಮ್ಮ ಕುಮಾರರಿಗೆ
- 6 ಪ್ರಧಾನರುಹೆಗ್ಗೆ ಡೆಗೊಡಕಟ್ಟಿಗಳು
- 7 ಪರಿವಾರವರೂಳಗಾದಸಾಲಮು
- 8 ಲೆಹುಸಮಸ್ತ ಹಲರಿಗನಾಯಕರಿಗಸುಂಕದಅಧಿ
- 9 ಕಾರಿಗಳಿಗೆನಿರೂಪ—ಯಲ್ಲಿಯೂರವಿಶ್ವನಾಥಕೆ
- 10 ಟ್ಟಿಯ—ಕ್ರೈಯನಾಗಕೆಟ್ಟಕಾಮಿಕಟ್ಟಿಗಳುನಮ್ಮ
- 11 ಚಿತ್ತಕಹಿರಿದಾಗಿಬಂದರಾಗಿನಾವುಸುನ್ನಿ ಸಿನ
- 12 ವ್ಯಕ್ತಕರುಣದಿಂದಲೂಕೊಟ್ಟ ಶಾಸನದಕ್ರಮ
- 13 ಮೆಂತಂದರ—ಅವರಿಗೆಪಾಲಕಿಕಳ
- 14 ಸದಯಳಿಸತ್ತಿಗೆಗ್ರಾಮಗದ್ದಾಣುಂ
- 15 ಟುಗಿಕೊಟ್ಟಿ ವಾಗಿಹಿರಿಯರಿಗೆ— ೧ ಚಿಕ್ಕ
- 16 ರಿಗೆ—ಳಿಗೆದೇವರವರ್ತನದಲೂಅಂ
- 17 ಗಂಸಂತಂಕಟ್ಟಂ—ಉಭಯ
- 18 ಗದೇಹಾರಿಗಳ—ಹೇರುಗಳಿಗೆಕೊಂಬ
- 19 ಕಟ್ಟಲೆಉಭಯಗಪವಗಾಂಂಕ್ಕ್ಕೆ ಹತ್ತಿಮಾನ್ಯ
- 20 ಗಂಕ್ಕ್ಕೆಮುಣಿನಭಾರಂಂಕ್ಕ್ಕೆ ಗ—ಅಡಕೆ
- 21 ಹೇರುಂಂ—ಗ—ಂತುಪ್ಪಯಣ್ಣೆಗೆಹೇರು
- 22 ೧೦೦—ಗೇಳುಪ್ಪಿನಹೇರುಂಂಕ್ಕ್ಕೆಗ—
- 23 ಯಳ್ಳುಹೇರುಂಂಕ್ಕ್ಕೆ ಗೂವಿದಳದಹೇರುಂಂಕ್ಕ್ಕೆ
- 24 ಗೂವಸದಹೇರುಂಂಕ್ಕ್ಕೆಗ ೧
- 25 ಚತುರಸಮುದ್ರದಬಳಗಾದದೇಶಕ್ಕೆಪ್ರಭಿಶ

- 26 ಟ್ಟಿಗಳುಅವದೇಶಕ್ಕೆಬಂದರೆಯೂಮುದ್ರಣ
- 27 ವೀಳ್ಳೆಯಉಡುಗರೆಪಡಿಬಿಡಾರಕ
- 28 ಪ್ರಕಾರಕೊಟ್ಟಿಆದೇಶಕ್ಕೆಕರ್ತರಾದ
- 29 ವರುಅಕೆಟ್ಟಿಯಸ್ವಾಮ್ಯವೃತ್ತಿಕ್ಕೊಡುವುದು
- 30 ಅವರಂತಾವುಮಾಡುವಂತಾಬೆಹರಅನ್ನಕುಡು
- 31 ರೆಯತ್ತಯಮೈಹಸುವುತೋಹುಂಭಂಡಿಮಾ
- 32 ಣಿಕ್ಕುಮತ್ತುಪವಳಪಟ್ಟ ಪುಷ್ಪರಾಗವಜ್ರ
- 33 ನೀಲಗೋಮೇಧಿಕವೃಷೋಗ್ಯವರತ್ನಮುಂತಾ
- 34 ಗಿಚಿನಿಮಹಾಚಿತ್ರಾವಳಿನೇತ್ರಾವಳಿಗಬವಾಳಿ
- 35 ಹಂಸವಾಳಿಂಹಾವಳಿಕೊದ್ರಾವಳಿ
- 36 ಪುಷ್ಪವಳಿಸುವರ್ಣಾವಳಿಸಿಂಹಣಾರದೇಶ
- 37 ದಲಿಬಿಯಂಗೆಬ್ರಿಣಾಗತೊದಿಯಲ್ಲಿ ರೂಸಾಲ
- 38 ಪಡವಟ್ಟಿಪವಾಳಿಯೇಬದೇವಾಂಗಳಸ್ತಂಗಳ
- 39 ಮುಂತಾದಸರ್ಬಗಂಧಕಸ್ತೂರಿಕರ್ಪೂರ
- 40 ಬಾದೋಜವಾಳಿಕುಂಕುಮಕೇಸರಿಅಡಕೆಯ
- 41 ಹೇರುಮೇಣಿನಭಾರವಿಳ್ಳುಹೇರುಉಪ್ಪಿನ
- 42 ಹೇರುಹಳ್ಳಿಯವೇಳಯಣ್ಣೆತುಪ್ಪದಹೇರು
- 43 ವಿದಳದಹೇರುದವನದಹೇರುಮುಂತಾದ
- 44 ಸಮಸ್ತಬೆಡಾರಕ್ಕೆಜಂದ್ರಸೂರ್ಯರುಳ್ಳನಕ
- 45 ಅವರಮಕ್ಕಳಮಕ್ಕಳತಲಾಂತರದಲ್ಲುನಮ್ಮ
- 46 ಉಹ್ತರಉಭಯಮಾರ್ಗದಲ್ಲೂಹೆಚ್ಚುಂಕಮಾಗಿಯೇಭರಣ
- 47 ತಳಲಸುಂಕದನಾಯಕರುಸಮಸ್ತತರಾಗಿ
- 48 ಅದಕ್ಕೆ ಅನೇಕಮಾನ್ಯಅವರಂಅಲೂರಲ್ಲಿಲಕ್ಷಲಿದ್ದರೂ
- 49 ಆಯಬಂಕ್ಕ್ಕೆಗದಿಬಿ||ಕೊಳಗದಹೋಲ
- 50 ಕೊಡಕಿಮನೆಅಂಗಡಿಮಾನ್ಯವಾಗಿಅಗ್ರಹಾರ

121

ಹೊಳವನಹಳ್ಳಿ ಹೋಬಳಿ ಅಕ್ಕಾಜಹಳ್ಳಿಯಿಂದ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ತೊಂಡೇಭಾವಿಗೆ ಹೋಗುವ ದಾರಿಗೆ ಎಡಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ— '—0"×3'—0"

- | | |
|-------------------------------|------------------------|
| 1 ಶ್ರೀಮುಕಸಂವತ್ಸರದವರ್ಗಸಿರಸುದ್ಧ | 4 ಗಅಜ್ಜಿಯನಾಯಕಮಾಡಿಸಿದದೀ |
| 2 ೧೫ನೋವು ವಾರದಲ್ಲು ಕೊನೆಯ | 5 ಪಮಾಲೆಯಕಂಬದೇವನಂದಿಯ |
| 3 ಹಾಳಿನಯಲಹ್ತುಮಲ್ಲೆಯನಾಯಕನಮ | 6 ಬೆವೋಜನಕೆಲಸ |

122

ಅದೇ ಅಕ್ಕಾಜಹಳ್ಳಿಗೆ ಸುಮಾರು ೧ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಪಾಳು ಕಟ್ಟಡದ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0"×'—6".

- | | |
|-------------------------------|---|
| 1 . . . ಶಾಲಿವಾಹನಕರ್ಪಂ | 5 ಶ್ರೀಮತುಕೋರದರಾಯರಿಗೆ |
| 2 ರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪ | 6 . . . ಸ್ವಾಮಿಗಳೊಸರ್ವಮಾನ್ಯವಾಗಿ |
| 3 ಶ್ರೀಪಾದಸದ್ವ್ಯಾರಾಧಕರಾದ . . . | 7 ಹುಟ್ಟುವಳಿಯಮುಟ್ಟಿಸಿನಿಮಕ್ಕೈಯಿಂದಮಾಡುವುದು |
| 4 ಚಾನಡಗಸಲುಪವಿತ್ತಿನಾಡ | 8 ಸಲುಕೊಡಮರ . . ಗ್ರಾಮಸರ್ವ |

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ.)

123

ಅದೇ ಹೆಬ್ಬೂರು ಹೋಬಳಿ ಹೆಬ್ಬೂರುಕೆರೆಯ ಬಳಿಗೆ ಹೋಂಗೇಗಿಡದಲ್ಲಿ

ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

(೧ ಹಲಗೆ) ಪ್ರಮಾಣ—3'—3"×2'—9"

- | | |
|--------------------------|-----------------------|
| 1 ಶುಭಮಸ್ತು | 5 ತನದನಾಯಕತನವನು |
| 2 ಕಾಡುವಟ್ಟಿಬಡೆಯರ್ | 6 ಕೊಟ್ಟುಆದಕೆಕೊಟ್ಟಪೂವಿ |
| 3 ವರಿಸ . . . ನಾಚಿಯಹೆಗ್ಗೆ | 7 ಅಯ್ಯಗಳದಕೆಟ್ಟುದೋರ್ |
| 4 ಯಗಲುಡರಿಗೆಹೆಗ್ಗೆಡ | 8 ಪಾಪಕ್ಕೆಳವರು |

124

ಕೋರಾ ಹೋಬಳಿ ಬೊಮ್ಮಸಮುದ್ರದ ಕರೆಯ ಹಿಂದೆ ಗದ್ದೆಗಳ
ಮೇಲ್ಭಾಗದ ತಿಟ್ಟಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—6"×1'—6"

1 ಸ್ವಸ್ತಿ ಸೀರಬೊಮ್ಮರಸರ

2 ಬಾವೂರನಾಳುವಲ್ಲಿ

3 ಕಿಞ್ಜಿಯಕಾರ್ನಾತುಪುರಿಂ

4 ಡಿನೋಳಕಾದುಸತ್ತಂಕಲ್ಲ

5 . . . ದೋಮಣ್ಣಯ್ಯಂಶ್ರೀ

125

ಅದೇ ಹೋಬಳಿ ಅಗ್ರಹಾರದ ಕೆರೆಗೆ ದಕ್ಷಿಣ ಪಾಳು ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳ ಮೇಲೆ.

1 ಸ್ವಸ್ತಿ ಸಕನೃಪಕಾಳಾತೀತಸಂವತ್ಸರಶತಂಗಳೆಣ್ಣುನೂಪುಎತ್ತ . . . ಜ್ಞಾನಸಂ

2 ವತ್ಸರಂಪ್ರವರ್ತಿಸೆ ಸೂಡಗಾವಣ್ಣ . .

3 ದೇವರಾಸೂದರ್ಗಂನಿವೇದ್ಯಕ್ಕಂ . . .

4 ಮಂಗಳಸಮುದ್ರ ಗಂಜುಗಂಕಜಿನಿ

5 ಗೆಯ್ದು ಕಾಸಿಯ

6 . . . ಟಿವಿಟ್ಟಿಗೆಯ್ದ ಈವಿ

INDEX.

A.

	PAGE		PAGE
Abbeyanāyaka, <i>male</i> ,	101	Anantāchārya, <i>male</i> ,	98
Abhayachandra, <i>Jaina guru</i> ,	42	Anantagiri Aśvattha-nārāyaṇāchārya,	
Abhilashitārthachintāmaṇi, <i>a work by</i>		<i>male</i> ,	98
<i>Sōmadēva</i> ,	12	Anantasetti, <i>male</i> ,	83
Abhinava Śāntināthadēva, <i>god</i> ,	51, 52	Anapalli, <i>village</i> ,	46
Āchārya-hrīdaya, <i>Tamil work by Alahiya-</i>		Ancient Monuments Preservation Act,	7
<i>Manuvāla</i> ,	29	Āndhra or Āndhrabhṛitya, <i>a line of kings</i> ,	27
Āchchhān Tiruvenkaṭāchāryasvāmin,		Ankagauḍa, <i>male</i> ,	64
<i>Śrīvaishṇava teacher</i> ,	33	Ankanahalli, <i>village</i> ,	93
Āchi Rāja, <i>minister of Narasimha</i> ,		Annāchāri, <i>engraver</i> ,	42
<i>Hoysala king</i> ,	6	Annambhaṭṭa, <i>male</i> ,	87
Aḍaviyahīdu, <i>division</i> ,	35	Anugavalli, <i>village</i> ,	2
Ādityadēva, <i>male</i> ,	60	Appayadīkshita, <i>Advaita teacher</i> ,	25
Ādityagupta, <i>king of Nēpāl</i> ,	25	Arahalli, <i>village</i> ,	90
Ādityasēna, <i>king of Nēpāl</i> ,	25	Arakere, <i>village</i> ,	83
<i>ajāma</i> , <i>a philosophical term to denote</i>		Aralaguppe, <i>village</i> ,	8
<i>past actions whose result is about</i>		Aramane Subbarāya, <i>an official in the</i>	
<i>to come</i> ,	30	<i>Palace of Mysore</i> ,	91
Agastya, <i>sage</i> ,	30, 31	Ardharāmēśvara temple at Kelsi,	8
Agrahāra, <i>village</i> ,	102	Arjuna, <i>a hero of the Mahābhārata</i> : (his	
Ahōbalabhaṭṭa, <i>maie</i> ,	81	<i>story in the sthalapurāṇam of</i>	
Ajitasēnapaṇḍita, <i>Jaina saint</i> ,	51	<i>Dēvanūr</i>),	5
Akalanka, <i>Jaina saint</i> ,	51	Arkēśvara, <i>god</i> ,	54, 64
Akkājahalli, <i>village</i> ,	101	Arsikere, <i>town</i> ,	8
Akkamāmbudhi, <i>village</i> ,	98, 99	Asōka, <i>Mauryan king</i> ,	21
Āladūr, <i>village</i> ,	95	Asōka edicts in Molkālmuru Taluk,	8
Alahiya Maṇavāla Perumāl Nāinār,		Āttān Tiruvenkaṭāchāryasvāmin,	
<i>brother of Pillai Lōkāchārya and</i>		<i>Śrīvaishṇava teacher</i> ,	28
<i>author of Āchārya-hrīdaya</i> ,	29	Atthalige Thousand, <i>district</i> ,	44
Ālambāḍi, or Ālambavāḍi, <i>village</i> ,	74	Āttikāri Kallanāyaka, <i>male</i> ,	47
Ālbūr, <i>village</i> ,	90	Auttachy Ammah, <i>female</i> ,	10
Alpa-prāhūṇaka, <i>s.a. Fahien</i> ,	21	Avadāna, <i>Buddhist work</i> ,	21
Ālūru, <i>village</i> ,	41	Avanchi Timmanāchārya, <i>male</i> ,	98
Ambalikallubēṭṭa, <i>hill</i> ,	86	Āvani, <i>village</i> ,	89
Amlūga <i>village</i> ,	12	Āvati, <i>village and kingdom</i> ,	78
Amśuvarman, <i>feudal chief subordinate</i>		Āvati Choramōja, <i>male</i> ,	79
<i>to Sīmadēva</i> ,	22, 25	aydonḍi, <i>name of a tax</i> ,	88
Anahalli, <i>village</i> ,	86	Ayyappa, <i>hero</i> ,	35
Anahūfa-mo, <i>s.a. Amśuvarman</i> ,	25		

B.

Bācharasa, <i>officer of customs at Heragu</i>		Ballāla, <i>Hoysala king</i> ,	50, 60, 63
<i>under king Ballāla</i> ,	54	Ballāla I, <i>Hoysala king</i> ,	50
Bāchēśvara, <i>name of a temple</i> ,	40	Ballāla II, <i>Hoysala king</i> ,	61
Bācheyanāyaka, <i>general</i> ,	44	Ballāladēva, <i>s.a. Ballāla</i> ,	50, 67
Buddagauḍa, <i>male</i> ,	60	Ballāladēva I, <i>do</i> ,	60
Budtiraya Dittigāmuṇḍa, <i>male</i> ,	68	Ballālarāya, <i>do</i> ,	52
Bāḍiya, <i>a warrior</i> ,	42	Ballāludēva, <i>s.a. Ballāladēva</i> ,	60
Budugūr, <i>village</i> ,	42	Ballavināḍu, <i>district</i> ,	40
Bairāpura, <i>village</i> ,	63	Balligere, <i>tank</i> ,	40

	PAGE		PAGE
Bammâchâri, <i>male</i> ,	40	Bharatisetti, <i>merchant</i> ,	51
Bammāsamudra, <i>tank</i> ,	77	Bhâsa or Bhâsagâvunḍa, <i>general of</i>	
Bammayahalli, <i>village</i> ,	43	<i>Hoysala king Ereyanga</i> ,	40, 42
Bammeya, <i>male</i> ,	58	Bhatgam, <i>old capital of Népâl</i> ,	26
Bânagâmunḍa, <i>male</i> ,	84	bhâva, a term used to denote the following	
Banaśankari, <i>goddess</i> ,	5	six passions, <i>viz</i> , desire, anger, greed,	
Banavase, <i>fort and province</i> ,	51, 58, 60	delusion, pride, and envy,	30
Banka, <i>warrior</i> ,	67	Bhavasêna, <i>author of a commentary on</i>	
Bankâpura, <i>town</i> ,	45	<i>Kâtantra grammar</i> ,	27, 28
Bâsa s.a. Bhâsagâvunḍa,	40	Bhillama, <i>Sêvuna king</i> ,	41
Bâsagauḍa, <i>male</i> ,	66	Bhôgayya, <i>male</i> ,	64
Bâvur, <i>village</i> ,	102	Bhûtabali Pushpadanta, <i>Jaina saint</i> ,	51
Bayagâvunḍa, <i>male</i> ,	44	Bhûtuga, <i>Ganga king</i> ,	26
Bayalahalli, <i>village</i> ,	66	Bhûtuga-grâma, s.a. Bhatgam, <i>village</i> ,	26
Bayalahuli Kadirenâyaka, <i>chief</i> ,	93	Biciyaka, <i>female</i> ,	68
Bayalakere, <i>tank</i> ,	82	Bijagâvunḍa, <i>father of Bhâsa</i> ,	40
Bayapadêvarasa, <i>a chief</i> ,	90	Bilegauḍa, <i>male</i> ,	61
Bayapagaḍa, <i>chief of Bommanahalli</i> ,	72	Bisugûr, <i>village</i> ,	93
Bayiraṇa Nâyaka, <i>chief</i> ,	77	Biṭṭaṇa heggade, <i>male</i> ,	60
Bayirapa Nâyaka, <i>chief</i> ,	69	Biṭṭidêva, <i>Hoysala king</i> ,	50, 60
Bechcheya, <i>warrior</i> ,	58	Bittiyana, <i>male</i> ,	42
bêḍge, a tax,	63	Biṭṭiyana-heggade, <i>male</i> ,	61
Belgâmi, <i>village</i> ,	8	Bôḍanamari, <i>village</i> ,	79
Bêlûr, <i>village</i> ,	7, 38	Bôganâyaka, <i>chief</i> ,	46
Beluvala or Belvala, <i>fort</i> ,	51	Bôgapaḍêva, <i>male</i> ,	46
Belvola, <i>fort</i> ,	58	Bôge Sâhapi, <i>a cavalry officer under</i>	
Bematûr or Bematûrkallu, <i>an old name</i>		<i>Hoysala king Ballâla</i> ,	52
<i>for Chitaldrug town</i> ,	92	Bôkagaunḍa, <i>male</i> ,	62
Bemôja, <i>sculptor</i> ,	101	Bôkaṇṇa, <i>male</i> ,	60
Benacheya, <i>male</i> ,	58	Bommagaḍa, <i>male</i> ,	67
Benavayya, <i>male</i> ,	71	Bommênahalli, <i>village</i> ,	47
Bendall's Inscription from Nepal, 22, 25, 26		Bommeya, <i>male</i> ,	60
Benṇeya Allapa, <i>male</i> ,	44	Bôvanakere, <i>tank</i> ,	86
Bêtamangala, <i>village</i> ,	69	Brahmahatṭa, <i>male</i> ,	65
Beṭṭada Sômêdêvaru, <i>god</i> ,	80	Brahmagiri, <i>a hill in Moḷkâlmuru</i>	
Beṭṭada Tirumaladêvaru, <i>god</i> ,	69, 70	<i>Tabuk</i> ,	8
Bhadrabâhu, <i>Jaina saint</i> ,	51	Brahmasamudra, <i>village</i> ,	4, 6, 102
Bhadrapa, <i>male</i> ,	47	Bûchêśvara, <i>god</i> ,	8
Bhâgavatasampradâya, <i>sect</i> ,	41	Bûchimaya, <i>governor of Heragu</i> ,	56
Bhairanâyaka, <i>Chief of Hâranahalli</i> ,	63	Bukka II, <i>Vijayanagar king</i> ,	75
Bhairanâyaka. <i>Chief of Kâkati</i> ,	79	Bukkanna Voḍeyar I, <i>Vijayanagar</i>	
Bhairâpura, <i>village</i> ,	63	<i>king</i> ,	76
Bhairavajiya, <i>Saiva priest</i> ,	62	Bukkanna Voḍeyar II, <i>Vijayanagar</i>	
Bharadvâja, <i>sage</i> ,	33	<i>king</i> ,	75
Bharatavalli, <i>village</i> ,	38	Bûpakâlaritaḷeyarakula, <i>a family</i> ,	92

C.

Cenotaph at Bangalore,	7	Channapaṭṇa, <i>town</i> ,	9
Chaireite s.a. Charition, heroine of the		Charition, s. a. Chaireite,	11, 17, 18
Greek drama in Oxyrhynchus		Chatṭagaṇḍanakere, <i>tank</i> ,	58
Papyrus,	17	Chatṭagaunḍa, <i>male</i> ,	58
Châkeyanâyaka, <i>male</i> ,	60	Chaturtha-gôtra, <i>a class or family</i>	
Chakratîrtha, <i>name of a stream near the</i>		<i>of Pâlegârs in Mysore</i> ,	97, 99
<i>village Pâlya</i> ,	1	Chatushka, <i>a term used to denote the four</i>	
Châlukya Vikrama, <i>era</i> ,	40	<i>divisions of grammar</i> ,	27
Chaluvâdi Maliseti, <i>merchant</i> ,	100	Chaudêśvari-amma, <i>name of a goddess</i>	
Châmagauḍa, <i>male</i> ,	60	<i>in the village Dêvanûr</i> ,	3
Châmarâjavaḍêr or Châmâraja Voḍeyar,		Châvaya, <i>male</i> ,	43
<i>king of Mysore</i> ,	81, 91	Chavudagâvunḍa, <i>warrior</i> ,	44
Chancharivalla, <i>name of a stream</i> ,	52		

	PAGE		PAGE
Chegavakke Hesavu Kaliyâchâri, <i>male</i> ,	40	Chikkarâya Tammagauni, <i>chief</i> ,	87
Chennakêśava, <i>temple at Bêlûr</i> ,	38	Chikkatimmayya Chikkalingayya,	
Chennapa Nâyaka, <i>chief</i> ,	73, 83	<i>minister of the Mysore king Krishna-</i>	
Chennapasetti, <i>merchant</i> ,	47	<i>râja Vodeyar III</i> ,	81
Chennapatna, <i>s.a. Channapatna, town</i> ,	92	Chîlâra, <i>village</i> ,	71
Chennappagauḍa, <i>male</i> ,	101	Chîmanapalli, <i>village</i> ,	70, 71
Chennayadêvaru, <i>god</i> ,	73	Chinnaiya Venkatapataiya, <i>male</i> ,	91
Chennigarâya, <i>god</i> ,	47	Chinnaparasa, <i>chief</i> ,	84
Chennigarâyapête, <i>place</i> ,	47	Chinnayya, <i>male</i> ,	89
Chikana, <i>male</i> ,	56	Chitaldrug, <i>town</i> ,	92
Chikanṇagavuḍa, <i>male</i> ,	43	Chôla, <i>a family of kings</i> ,	46
Chikarâya Tammegauḍa, <i>chief</i> ,	85	Chôlêśvara, <i>god</i> ,	76
Chikarâya Timmayagauḍa, <i>chief</i> ,	35	Conch-shell, gift of, to Janârdana temple	
Chikka Chathali, <i>village</i> ,	47	<i>at Pâlya</i> ,	2

D.

Dadiganakore, <i>village</i> ,	92, 93	Dharmadêva, <i>king of Nêpâl</i> ,	22, 25, 26
Dakshinâmûrti, <i>god</i> ,	5	Dharmadhâtu, <i>a village in Nêpâl</i> ,	21
Dandigauḍa, <i>male</i> ,	60	Dharmakara, <i>king of China</i> ,	21
Dandupâlya, <i>village</i> ,	77	Dharmarâja, <i>king of Nêpâl</i> ,	22, 25
Dasavûr, <i>village</i> ,	47	Dharmasrî, <i>s.a. Fahien</i> ,	21
Dayâpûla, <i>Jaina guru</i> ,	51	Doḍḍa Bommênahalli, <i>village</i> ,	72, 73
Dêkana, <i>male</i> ,	42	Doḍḍa Chinnappa Nâyaka, <i>chief</i> ,	75
Dêmisetti, <i>mule</i> ,	61	Doḍḍanâyakanahalli, <i>village</i> ,	83
Dêpayya, <i>male</i> ,	95	Doḍḍanna, <i>chief</i> ,	77
Dêśika, <i>s. a. Vêdântadêśika, a Srî-</i>		Dômannaiya, <i>male</i> ,	102
<i>viṣṇava teacher</i> ,	29	Doṇḍavura, <i>village</i> ,	60
dêvagokuga, <i>a grant to a temple</i> ,	61	Dôrasamudra, <i>capital of Hoysalas</i> ,	51, 56,
Dêvagiṇi, <i>male</i> ,	75		62, 64, 92
Dêvalâpura, <i>village</i> ,	92, 94	Dramîlasangha, <i>class among Jainas</i> ,	51
Dêvaṇa, <i>male</i> ,	61	Drâvidâchârapramâṇasangraha, <i>work</i> ,	28
Dêvanandi, <i>village</i> ,	101	Dudda, <i>village</i> ,	3, 4
Dêvanûr, <i>village</i> ,	4, 5	Dugenahalli or Duggenahalli, <i>village</i> ,	99
Dêvappanâyaka, <i>chief of Suragi</i> ,	94	Durgasimha, <i>author of a gloss on Kâtantra</i>	
Dêvappa Odeyar, <i>male</i> ,	65	<i>grammar</i> ,	27, 28
Dêvara gudipalli, <i>village</i> ,	9	Dvâdasâkshara-mantra, <i>twelve-syllabled</i>	
Dêvarâya, <i>Vijayanagar king</i> ,	74, 78, 84	<i>word sacred to Buddhists</i> ,	21
Dêvôja, <i>engraver</i> ,	65	Dvârâvati, <i>capital of Hoysala kings</i> ,	51
Dhanâyakanapura, <i>village</i> ,	95		58, 93
Dhârâvarsha, <i>Râshtrakûta king</i> ,	34, 88		

E.

Êchagauḍa, <i>male</i> ,	60	Êkânti, <i>a staunch devotee of god Viṣṇu</i> ,	31
Êchaladêvi, <i>queen of Nârasimha,</i>			
<i>Hoysala king</i> ,	50, 60	Eleyûr Pôchiseti, <i>merchant</i> ,	100
Êchaladêvi, <i>queen of Vinayâditya</i> ,	60	Eṛeyanga, <i>Hoysala king</i> ,	40, 50, 60
Êdarakâva, <i>name of a field</i> ,	40	Ereyanna, <i>a donee</i> ,	40
Êkajja, <i>male</i> ,	60	Ereyappa Nitimârga II, <i>Ganga king</i> ,	71

F.

Fahien, also named Prâhûṇaka, <i>a Chinese</i>		Fort of Sivappa Nâyak at fort	8, 10
<i>pilgrim who visited India</i> ,	22		

G.

	PAGE		PAGE
Gadâdhara Dâmôdara-dêvaru, <i>god</i> ,	80	Gavudugere, <i>village</i> ,	67
Gaduballi, <i>village</i> ,	67	Gidaya, <i>male</i> ,	47
Gaharagauda, <i>male</i> ,	92	Gîrvânapura, <i>Sanskrit name for Dêva-</i>	
Gajâsuramardana, <i>an image in Sômêśvara</i>		<i>nâr</i> ,	5
<i>temple at Kabali</i> ,	6	Gôpâlabhûpati, <i>father of Śrîrangarâya</i> ,	
Gâliyakere, <i>village</i> ,	77	<i>king of Vijayanagar</i> ,	38
Gaṇapayya, <i>male</i> ,	60	Goravapalli, <i>village</i> ,	96
Ganga, <i>male</i> ,	35	G. ravûr Hebbâruva, <i>an officer under</i>	
Ganga, <i>Kingdom</i> ,	83, 88	<i>Râmarâya, ruler of Vijayanagar</i> ,	47
Ganga, <i>dynasty</i> ,	22, 26, 27, 71	Gôśringaparvata, <i>hill</i> ,	21
Gangadêva, <i>Karnâta king of Nêpâl</i> ,	26	Gottereyar, <i>chiefs of cowherds</i> ,	88
Gangâdharêśvara, <i>a temple at Turuvekere</i> ,		Gôvardhanadhâri, <i>a figure in the Kêśava</i>	
	8	<i>temple at Honnavara</i> ,	4
Gangamaṇḍala, <i>province</i> ,	39, 40	Gôvindasetti, <i>male</i> ,	47
Gangavâḍi <i>province</i> ,	51, 57, 58, 60	Gumbaz, <i>tomb of Haider and Tipu at</i>	
Ganjiyûr or Ganjûr, <i>village</i> ,	75, 76	<i>Seringapatam</i> ,	8
Gaṇṇinâḍu, <i>district</i> ,	52	Gumma, <i>a warrior</i> ,	64
Gariḍa fighting with Ānjanêya, <i>a sculp-</i>		Gummanavṛitti, <i>place</i> ,	51, 52
<i>ture found in Janârdana temple at</i>		Guṇakâmadêva, <i>king of Nêpâl</i> ,	22
<i>Pâlya</i> ,	1	Gunjâ berry in the hands of a female figure	
Gauḍa, <i>male</i> ,	88	<i>in the Kêśava temple at Honnâvâra</i> ,	4
Gaudagere, <i>village</i> ,	67	Gurjânarasimha, <i>god</i> ,	95
Gauḍaya, <i>male</i> ,	56	Gupta era, <i>era</i>	22, 25, 26
Gauḍeya, <i>male</i> ,	92	Guravinagandi, <i>place</i> ,	52
Gautama, <i>sage</i> ,	30	Guttahalli, <i>village</i> ,	69, 88
Gautamasvâmi, <i>Jaina guru</i> ,	51		

H.

Hachayasâhani, <i>male</i> ,	60	Heggayagauda, <i>male</i> ,	102
Hadapada Yallappa, <i>an officer</i> ,	77	Heggere, <i>village</i> ,	8
Hagare, <i>village</i> ,	47	Hêmasêna, <i>Jaina Saint</i> ,	51
Halasige, <i>fort</i> ,	51, 58, 60	Heragu, <i>village</i> ,	7, 53, 54, 55, 56
Halliya Chatṭi gaunḍa, <i>male</i> ,	62	Herbetta, <i>place</i> ,	44
Hânagal, <i>fort</i> ,	50	Hieun Tsiang, <i>Chinese traveller</i> ,	25, 26
Handigere, <i>village</i> ,	77	Hirenallûr, <i>village</i> ,	8
Handinâl, <i>village</i> ,	43	Hiri Ingla, <i>village</i> ,	4
Haneyagaunḍa, <i>male</i> ,	62	Hirikaḍalûr, <i>village</i> ,	2, 3
Hânungellu, <i>fort</i> ,	58, 60	Hiriya Ganjûr, <i>village</i> ,	76
Harâbi Kottanûr, <i>village</i> ,	80	Hittamayya, <i>Governor of Heragu</i> ,	53
Haradana, <i>warrior</i> ,	45	Holavanahalli, <i>a division</i> ,	99
Harahagauda, <i>warrior</i> ,	92, 93	Holavanahalli, <i>village</i> ,	96, 97, 100
Hâranahalli, <i>village</i> ,	7, 8, 63	Holavanahalli-sime, <i>province</i> ,	97, 98, 99
Harihar, <i>town</i> ,	8	Honnagaunḍa, <i>male</i> ,	46, 62
Harihara <i>king of Vijayanagar</i>	75	Honnâvara, <i>village</i> ,	4, 62
Harihara, II, <i>king of Vijayanagar</i> ,	101	Honnôle, <i>village</i> ,	60
Harihara-râya, <i>king of Vijayanagar</i> ,	76	Hosakôte, <i>place of battle</i> ,	94
Hariyapanâyaka, <i>chief</i> ,	46	Hosavûr, <i>nâḍ or district</i> ,	100
Hariyappa Oḍeyar, <i>king of Vijayanagar</i> ,	79	Hoysala, <i>dynasty</i> ,	45, 60, 92
Harsha era, <i>era</i> ,	23, 25	Huchchêrikere, <i>tank</i>	84
Harshavardhana, <i>king of Kanuj</i> ,	25, 26	Huladênahalli, <i>village</i> ,	83
Hayavasa-gôtra, <i>lineage</i>	91	Huligere, <i>fort</i> ,	51, 58
Hebâr, <i>Name of an office probably repre-</i>		Hullênahalli, <i>village</i> ,	61, 62
<i>senting the chief of Brahmans</i> ,	38	Hultsch, <i>German Scholar</i> ,	103
Hebbidiramaḍe, <i>place</i> ,	92, 93	Husênapura, <i>village</i> ,	79
Hebbûr, <i>village</i> ,	9, 102	Hyder Ali, <i>ruler of Mysore</i> ,	10
Heggappagala Viṭṭhaya, <i>father of Malla-</i>			
<i>rasa</i> ,	36		

I.

	PAGE		PAGE
Ibdāna, or Ibdāne, <i>village</i> ,	65	Irugamuttanapalli, <i>village</i> ,	85
Indalavādi, <i>village</i> ,	35	Irungalānvaya, <i>a family of Jainas</i> ,	51
Ilīga, <i>male</i> ,	42	Īśvarajīya, <i>Saiva priest</i> ,	61
Immaḍi Kṛṣṇarāja Voḍeyar, <i>Mysore King</i> ,	81		

J.

Jagannāthavijaya, <i>Kannada poetical work by Rudrabhaṭṭa</i> ,	5	Jannagaḍa, <i>male</i> ,	60
Jaiminibhārata, <i>Kannada poem by Lakshmiśa</i> ,	5	Jayadēva, <i>son of Sivadēva II, king of Nēpāl</i> ,	25, 26
Jaina gurus, <i>succession of</i> ,	51	Jayamangala, <i>village</i> ,	70
Jakkanahalli, <i>village</i> ,	35	Jayamangali, <i>river</i> ,	99
Jakkannaiya, <i>male</i> ,	91	Jayitasētti, <i>male</i> ,	83
Jamadagni, <i>sage: (legendary connection with Pālya)</i> ,	1-2	Jībi Vāsudēvāchārya, <i>male</i> ,	96
Jāmbava, <i>sage</i> ,	30	Jihvāmūliya, <i>shape of this letter in early period</i> ,	27, 28
Jangālapalli or Jangālippalli, <i>village</i> ,	81	Jīyarsvāmi, <i>Srīvanshava guru</i> ,	32
Jangālippalli grant, <i>an inscription of Kṛṣṇarāja Voḍeyar III</i> ,	85	Jōḍi, <i>tax</i> ,	63
		Jōgaṇasetti, <i>male</i> ,	47
		Jumma Masjid at Sīra, <i>mosque at Sīra</i>	8

K.

Kabaḷi, <i>village</i> ,	4, 5	Kāmeya, <i>male</i> ,	61
Kāchaya, <i>male</i> ,	60	Kāmisētti, <i>merchant</i> ,	101
Kaḍaga, <i>village</i> ,	64, 65	Kammaṇagaḍa, <i>chief of Muragamallanāḍ province</i> ,	78
Kaḍalahalli or Kaḍalehalli, <i>village</i> ,	52	Kampa Nāyaka, <i>chief</i> ,	74
Kaḍaleyahalli, <i>s. a. Kaḍalahalli, village</i> ,	5	Kampanṇa Oḍeyar, <i>son of Vijaynagar king Bukka I</i> ,	76
Kadamba, <i>dynasty</i> ,	45	Kaṇajanahalli, <i>village</i> ,	56
Kāḍappa, <i>male</i> ,	89	Kanakamuni, <i>s. a. Buddha (?)</i> ,	21
Kadarayya, <i>male</i> ,	53	Kaṇatur, <i>village</i> ,	36, 38
Kaḍavadagondi, <i>village</i> ,	61	Kānchīpura, <i>fort</i> ,	50
Kaḍavi Tapasi, <i>village</i> ,	94, 95	Kandali, <i>village</i> ,	52
Kadirenāyaka, <i>chief of Bayalahuli</i> ,	93	Kandāvāra, <i>village</i> ,	41
Kādu Jakkanahalli, <i>village</i> ,	35	Kaṇnāgāla, <i>village</i> ,	2
Kāduvētti Oḍeyar, <i>chief</i> ,	102	Kaṇṇanūr, <i>luter Capital of Hoysala kings</i> ,	64
Kāgati or Kākati, <i>village</i> ,	78-79	Kanneyanāyaka, <i>warrior</i> ,	42
Kaivara-nāḍ, <i>district</i> ,	77	Kaṇṇisētti, <i>merchant</i> ,	51
Kāḷatammamahalli, <i>village</i> ,	68	Kapinināyaka, <i>chief of Bayalahuli</i> ,	93
Kāḷihrada, <i>a place in Nēpāl</i> ,	21	Kapparagonḍanahalli, <i>village</i> ,	99
Kāḷisētti, <i>male</i> ,	56, 60	Karaḍegauda, <i>male</i> ,	53
Kāḷahalli, <i>village</i> ,	68	Karnāṭa-dēśa, <i>province</i> ,	38
Kāḷaya, <i>male</i> ,	60	Karnāṭa dynasty in Nēpāl,	26, 27
Kāḷēśvara, <i>temple at Kandāvāra</i> ,	41	Karugaḷ, <i>a magic stone usually kept in front of villages</i> ,	61
Kāḷeya, <i>male</i> ,	58	Karukamba, <i>foundation pillar of a village</i> ,	64
Kāḷiyōja, <i>male</i> ,	45	Kātantra, <i>grammar</i> ,	27, 28
Kalyān, <i>capital of the Chālukya kings</i> ,	58	Kathāsaritsāgara, <i>work</i> ,	27
Kalyāṇa, <i>do</i>	51, 60	Kaṭṭadahalli, <i>village</i> ,	60
Kāmarūr, <i>village</i> ,	53		
Kambaya, <i>s. a. Raṇāvalōka Kambaya, Rāshtrakūṭa prince</i> ,	34		
Kambayya or Kambarāja, <i>Rāshtrakūṭa prince</i> ,	88		

	PAGE		PAGE
Kausika, <i>village</i> ,	2	Kôrada Râyaru, <i>chief</i> ,	101
Kausika, <i>sage</i> ,	30	Kôramangala, <i>village</i> ,	53
Kavurana, <i>warrior</i> ,	46	Koriyar, <i>male</i> ,	84
Kelsi, <i>village</i> ,	8	Kôtûr, <i>village</i> ,	75
Kereyabandi, a tax probably intended to cover the expense of removal of silt in tanks,	53	Kottûru, <i>village</i> ,	73, 74
Kesavattûr, <i>village</i> ,	36	Kovalalanâdu Three Hundred, <i>district</i> ,	88
Kêsimayya, <i>Chief household officer of queen Umâdêvi</i> ,	61	Koyâra, <i>district</i> ,	100
Kêtayya, <i>male</i> ,	60	Koyatûr, <i>fort</i> ,	50, 51
Keyimâlagauḍa, <i>male</i> ,	60	Krakuchhanda, <i>s. a. Buddha (?)</i>	21
Kiriya Kâman, <i>warrior</i> ,	102	Krishnadêvarâya, <i>Vijayanagar king</i> ,	89
Kirûr, <i>village</i> ,	71	Krishnândasvâmi, <i>guru of Mulurâṅṭ</i> ,	40, 41
Kittanakere, <i>village</i> ,	57, 58, 60	Krishnapanâyaka, <i>officer</i> ,	86
Kôḍamma, <i>village goddess at Honnavara</i> ,	4	Krishnapanâyami, <i>male</i> ,	71
Kôḍanda-Râmanâtha, <i>god</i> ,	85	Krishnâpura, <i>village</i> ,	46
Kôḍihalli, <i>village</i> ,	56	Krishnarâja Voḍeyar II, <i>King of Mysore</i> ,	91, 94
Kôlâla, <i>district</i> ,	50	Krishnarajâ Voḍeyar III, <i>do</i>	81, 90, 91
Komândur Chinnayya Srinivâsachâr, <i>male</i> ,	91	Krishnarâya, <i>King of Vijayanagar</i> ,	29, 75, 92
Kommanahalli, <i>village</i> ,	83	Krishnarâyasamudra, <i>s. a. Tibbanu- halli, village</i> ,	92
Kôṇana Giryana, <i>male</i> ,	61	Krishnasvâmi temple, <i>a temple near the palace at Mysore</i> ,	91
Konânûr Puttasâmaiya, <i>Shambhog of Kesavattûr</i> ,	36	Kudiki Mâleyara kula, <i>family</i> ,	93
Konḍajji, <i>village</i> ,	3	Kudugubâlu, <i>village</i> ,	94
Koneyahâlu, <i>village</i> ,	101	Kumâra Mâlapoḍeyar, <i>male</i> ,	86
Konga Timma, <i>male</i> ,	71	Kummarakuṇṭe, <i>village</i> ,	85
Kongu, <i>a province</i> ,	41, 50	Kûsâvâra, <i>village</i> ,	45, 46

L.

Lakshmâdêvi, <i>queen of Vishnunar- dhana</i> ,	50, 60	Lakshmîpataiya, or Lakshmîpataiya, <i>male</i> ,	98, 99
Lakshmînârâyanapura, <i>s. a. Dêvanûr, village</i> ,	5	Lakshmîramana, <i>signature</i> ,	99
Lakshmînârâyanapura, <i>s. a. Brahma- samudra, village</i> ,	6	Lakshmîsa, <i>poet</i> ,	5
		Linganna Jôyisa, <i>male</i> ,	89
		Linganna Voḍeyar, <i>Lingâṅṭ priest</i> ,	86
		Lord Clive, <i>Governor of Madras</i> ,	9

M.

Mâcha, <i>warrior</i> ,	43	Machgauḍa, <i>male</i> ,	58, 60
Mâchagauḍa, <i>male</i> ,	64	Mâdgavunḍa, <i>warrior</i> ,	44
Mâchaya, <i>male</i> ,	56, 60	Mâḷihalli-sîme, <i>province</i> ,	47
Mâchigâmunḍa, <i>hero</i> ,	55	Mâḷihalli-sthala, <i>division</i> ,	47
Mâchi Setti, <i>male</i> ,	55	Mâdirâjaya, <i>male</i> ,	65
Mâdabbe, <i>female</i> ,	41	Magara, <i>kingdom</i> ,	46
Mâdagauḍa, <i>male</i> ,	56	Mahâbhârata, <i>hindu Epoch</i>	29
Mâḍake Hosûr, <i>village</i> ,	95	Mahâdêvasetti, <i>male</i> ,	60
Mâḍapa, <i>warrior</i> ,	95	Mahâyânarâtra, <i>Buddhist work</i> ,	21
Maddagiri fort,	8	Mahâyânavihâra, <i>monastery at Pâṭaliputra</i> ,	22
Maddûr, <i>village</i> ,	80	Mahêndra, <i>Nolamba king</i> ,	34
Mâdêvahalli, <i>village</i> ,	87	Mahêndra or Bîramahêndra, <i>Nolamba king</i> ,	71
Mâdeya, <i>male</i> ,	41	Mahêndrântaka, <i>title of Ganga king</i>	
Mâdeya, <i>son of Mâreyabhatṭa</i> ,	55	Nîtmârga,	71
Mâdeya Nâyaka, <i>chief</i> ,	79		

	PAGE		PAGE
Mahidêva, son of Mânadêva, king of Nêpâl,	25, 26	Mârâyya, male,	71
Mahisûr, s.a. Mysore,	81	Mâreyabhaṭṭa, male,	55
Mâki, male,	62	Mârigauḍa, male,	56
Mâkiseṭṭi, male,	60	Mâriseṭṭi, merchant,	51
Malappaṇṇa Nañja, male,	92	Mariyagonḍa, male,	47
Mâlâyya, male,	58	Mariyamma, goddess,	35
Male, kingdom,	50	Masana, Kadamba general,	45
Malagiri Bennegauḍa, male,	43	Masanagauḍa, male,	60, 66
Malenâd, district	50	Masanaya, male,	45, 53
Male Seven, name of a province,	40	Mâyagaṇḍa, male,	55
Mâlêya, male,	60	Mâyanna Nâyaka, male,	64
Malitamna, engraver,	64	Mâyinda, Nolamba king,	34
Mallappa, minister,	36	Mayindamarasa, s.a. Mahêndra, Nolamba king,	71
Malligenâdu, district,	44	Mâyisamudra, village,	53
Mallikârjuna, god,	62	Mayisenâdu, division,	46
Mallik Rihân Dargu, mosque at Sira,	8	Maysenâdu, province,	51, 52
Mallinâthadêvaru, god,	65	Mêlagâni, village,	87
Mallishêpa Malaṭhâri, Jaina guru,	51	Midigêsi, village,	8
Malliyana, male,	53	Modalghaṭṭa, place,	40
Malpi, a harbour near Uḍupi,	11	Môkshadâ, wife of Manjuśrî,	21
Malpinâyak, a Hindu character in the Greek Fæce,	18	Morappûragâvundān, warrior,	83
Mânudêva, son of Dharmadêva, king of Nêpâl,	22, 26	Mucchiandi, village,	51, 52
Maṇaḷavâdi, village,	92	Muddagaḍa, male,	67
Maṇavâla Mahâmuni, a famous Srîvai- shṇava ascetic,	29	Muddagâvundā, male,	42
Mangusamudra, village,	102	Muddaya, male,	67
Manjudêva, or Manjuśrî, a Brahman scholar of Nêpâl,	21	Muguliyakatta, tank,	61
Manjuśrî, name of a hill and god,	21	Mukurigauḍa, male,	45
Mâra, male,	71	Mûle Kârtavîrya, male,	47
Maragal, village,	86	Mûlênahalli, village,	46, 47
Mârâgâmundā, male,	66	Mullevûr, village,	95
Mârâgaṇḍa, male,	56, 60, 66	Muluvâgil, place,	40, 75
Mârâgavundā, male,	42	Muluvâyasîme, division,	85
Mârâhêru, village,	84	Muluvây District, division,	85
Marakalaghaṭṭa, village,	88	Muluvâyânâd, province,	80
Marakallughaṭṭa, village,	89	Mammaḍi Raṇabhairegaḍa, chief of Holavunihalli,	99
Maralusiddaiya, male,	6	Murugamalenâd, district,	76
Maravûr, village,	86	Muragamallanâd, province,	78
		Muttatti, village,	60
		Muttenagaḍa, male,	43
		Mysore, city and province,	90, 91, 94

N.

Nâchagaḍa, male,	76	Nâkanâthêśvara temple, temple at Brahma- samudra,	6
Nâchi, village,	102	Nârasangita, a work consisting of songs in praise of Buddha,	21
Nâdanna, male,	68	Nandi-sangha, a class among Jains,	51
Nâdara Kêṭaya, male,	61	Nandiyadigal, Jaina guru,	83
Nâdudêśada-seṭṭitana, office of the Chief merchant of a nâḷu or district,	100	Nangali, district and fort,	50
Nâgagaḍa, male,	56	Nanjaya, engraver,	65
Nâgamangala, town,	8, 91, 92	Nanjêdêvaraguḍa, a hill near Hâssan,	47, 52
Nâganna, male,	56	Nanniya-dêva s.a. Bîtuga, Ganga king,	26, 27
Nagar, town,	8, 9, 10	Nanya-dêva, Kurnâṭaka king of Nêpâl,	26, 27
Nagarajinâlāya, Jaina temple,	51	Nârâṇa, male,	53
Nâgiseṭṭi, merchant,	101	Nârâṇadêva, warrior,	4
Nâka, chief minister of Hoysala king Narasimha II, and builder of Nâkanâthêśvara temple at Brahmasamudra,	6		

	PAGE		PAGE
Nârapagauḍa, <i>chief of Avati</i> ,	78	Nârôja, <i>constructor of a sluice to the tank</i>	
Narasambhaṭṭa, <i>male</i> ,	87	Râmasamudra,	79
Narasapa, <i>male</i> ,	89	Navilûr, <i>village</i> ,	90
Narasapanâyaka, <i>chief</i> ,	46	Nâyanna, <i>chief of Kâkati</i> ,	79
Narasimha, <i>Hoysala king</i> , 16, 50, 54,		Nêmana, <i>male</i> ,	42
	60, 63	Nêmanâḍu, <i>district</i> ,	44
Narasimhabhaṭṭa, <i>male</i> ,	97	Nêpâl, <i>country</i> ,	21, 22, 25, 26, 27
Narasimhadêva, <i>Karnâṭaka king of</i>		nettarugodage, <i>a grant of land made to</i>	
Nêpâl,	26	the relations of a deceased warrior,	35
Narasimha-dêva, <i>Hoysala king</i> , 41, 42,			72, 93
	66, 67	Nidhimalla, <i>warrior</i> ,	71
Nârasimha-dêva, <i>Vijayanagar king</i> ,	79	Nilagiri, <i>district</i> ,	50
Narasimhasvâmi, <i>temple at Sibi</i> ,	7	Nirggunda gâvunḍa, <i>warrior</i> ,	95
Narasinga, <i>chief of Bematûr (Chitaldrug)</i> ,	12	Noḷamba, <i>dynasty</i> ,	71
Nârasinga-dêva, <i>Hoysala king</i> , 38, 44, 46		Noḷambâdhirâja, <i>Noḷamba king</i> ,	34, 71
Nârâyanaṇappa, <i>male</i> ,	3	Noḷambâdi Arasar, <i>Noḷamba king</i> ,	83
Narêndra-dêva, <i>son of Guṇakâmadêva</i> ,		Noḷambavâdi, <i>province</i> ,	51
	22, 25, 26	Noḷambavâdi, <i>province</i> ,	58, 60
		Nṛsimha, <i>Hoysala king</i> ,	50

O.

Oxyrhynchus, <i>a place in Egypt</i> ,	11, 18	Oxyrhynchus Papyrus, <i>name of a work</i> ,	11
--	--------	--	----

P.

Padmavati, <i>river near Pâlya</i> ,	1	Pillai Lôkâchârya, <i>a celebrated</i>	
Padmâvatiyakka, <i>female</i> ,	2	Srîvaishṇava teacher,	29
Pâleya, <i>s. a. Pâlya, village</i> ,	36	Pôchaya, <i>chief</i> ,	77
Pallava, <i>a line of kings</i>	51	Podippâdi, <i>village</i> ,	88
Pâlukôḍu, <i>tank</i> ,	88	Poysala, <i>founder of the Hoysala dynasty</i> ,	50
Pâlya, <i>village</i> ,	1, 36	Prachanda-dêva, <i>king of Gangas</i> ,	22
Pânchajanyapura, <i>s. a. Sankha, village</i> ,	64	Prâhûnaka, <i>Indian name of Fahren</i> ,	21, 22
Paṇḍita Mâdirâja, <i>composer of an</i>		Prajnâpâramita, <i>name of a Buddhist</i>	
<i>Inscription (No. 49)</i>	65	<i>work</i> ,	21
Pândyas, <i>people of Pândya</i>	60	Prârabdha, <i>a philosophical term in</i>	
Pânîni, <i>a famous grammarian</i> ,	27	Sanskrit to denote past actions	
Pânungal, <i>fort</i> ,	51	whose result is the body,	30
Paravâdimalla, <i>Jaina guru</i> ,	51	Prasanna Kêśava, <i>god</i> ,	38
Pârisagauḍa, <i>male</i> ,	60	Prithirâvasettî, <i>male</i> ,	60
Parvatarâja, <i>king of Nêpâl</i> ,	21	Psolichu <i>s. name of a river (?) referred</i>	
Pâṭalipura, <i>capital of Magadha kings</i> ,	22	<i>to in the Greek Farce</i> ,	11, 17
Pattondi, <i>name of a tax</i> ,	88	Pûjâri Lakuma, <i>male</i> ,	93
Penugonḍa, <i>district</i> ,	100	Pûjênahalli, <i>village</i> ,	84
Perggaḍe Îśvara, <i>male</i> ,	46	Puliyagali Twelve, <i>district</i> ,	88
Pêṭeya śâsana, <i>a grant conferring on</i>		Pushpagiri Beṭṭadadêvaru, <i>Lingâyat</i>	
<i>some individual, the right to collect</i>		<i>priest</i> ,	63
<i>taxes on shops</i> ,	47	Pushpasêna, <i>Jaina saint</i> ,	51

R.

Rahagauḍa, <i>warrior</i> ,	94	Râmâchârya, <i>male</i> ,	98
Rahasyatrayasâra, <i>work</i> ,	29	Râmadêva, <i>Vijayanagar king</i> ,	97, 98, 99
Râja, <i>male</i> ,	72	Râmadêvamahârâya, <i>s. a. Râmarâya</i> ,	
Râjasetṭi, <i>a merchant who built the Jaina</i>		<i>Vijayanagar king</i> ,	78
<i>temple Nagarajinâlaya</i> ,	51, 52	Râmagauḍa, <i>male</i> ,	60
Râjyamati, <i>daughter of Hârsha</i> ,	25	Râmâjôyis, <i>male</i> ,	87
raktakodage or <i>s. a.</i> , Nettarukodage <i>a kind</i>		Râmalîngadêvaru, <i>god</i> ,	94
<i>of grant</i> ,	94		

	PAGE		PAGE
Rāmanabhōyi, male,	35	Ranabaichegauda, chief of Holavanahalli,	96, 97, 98, 99
Rāmānujāchārya, celebrated sri-Vaishnava reformer,	29	Ranabairegauda, chief of Holavanahalli,	97
Rāmappa, male,	62	Ranakiyakatta, s. a. Rannagatta, village,	40
Rāmappa, chief,	85	Ranāvalōka Kambārāja, Rāshtrakūta	
Rāmappaya, chief of Mūlunāyād,	80	prince,	88
Rāmarājapa, governor of Mūlunāy- sime,	69	Ranāvalōka Kambaya, do	34
Rāmarājayadēva s. a. Rāmarāja, ruler of Vijayanagar,	47	Ranāvalōka śrī Kambayyan, do	88
Rāmasamudra, tank,	79, 84, 86	Ranāvalōka Śaucha Kambha, do	88
Rāmasamudra, village,	86	Ranganṇa, name of a person who set up the Dvārapālaka figures in Janārdana temple at Pālya,	1
Rāma temple also known as Kēsava temple, temple at Anugahalli,	3	Rangapagauda, male,	80
Rāmāyanāyaka, male,	60	Rangēnahalli, village,	7
Rāmāyaravaliya Rankiyannā, warrior,	68	Rannagatta, village,	39, 40
Rāmāyya, warrior,	43	Rāshtrakūta, a family of kings,	88
Rambhādēvi, goddess worshipped at Ambaga,	2	Rāyamunirāju, male,	87
Rāmēdēvaru, god,	86	Rāyana nāyaka, chief,	57
Rāmējōyisa, male,	90	Rāya-venkatappagāru, male,	87
Rāmēya, warrior,	93	Rishyaśringa, sage,	30, 31
Rāmāyāmātri, s. a. Maṇavāla Mahāmuni, Śrīvaishnava guru,	29	Rudrabhaṭṭa, author of Jagannāthavijaya,	5
		Rudradēva, son of Sivadēva, king of Népāl,	25, 26
		Rūpamālā, commentary on Kātantra grammar by Bhavasēna,	27

S.

Śabdabrahmasvāmi, Jaina saint,	51	Śāntikara, Buddhist monk,	22
Śalāśivarāja, king of Vijayanagar,	77	Sarasvatipura, ancient name of the village	
Śalāśivayya, male,	98, 99	Śālagāme,	63
Śāhani, male,	62	Sarvavarma, minister of king	
Śaktidēva, son of Prachandadēva, king of the Gangas,	22	Śātavāhana,	27
Śakuntimmanahalli, village,	99	Śātanahalli, village,	73
Śala, founder of Hoysala dynasty,	50, 60	Śātavāhana, name of king and dynasty,	27
Śālagāme, village,	63, 64, 65	Saubhāgyapura, name of a village,	
Śālagāve, village,	64	probably same as Bēlār,	38
Śālēsvara, god,	80	Seo, s. a. Śiva (?) god,	18
Śāligāve, village,	63, 64	Seringapatam, town,	8
Śambhulingadēvaru, male,	86	Śēshāchārya, male,	97
Sampradāya Akārādi, a work dealing with Śrīvaishnava sect,	28	Seṭṭigahalli, village,	60
sanchuta, a philosophical term used to denote past actions that remain accumulated,	31	Seven Reservoirs of Water, name of a pond at Nagar,	10
Sankappa, chief,	35	Sēvuna, dynasty,	41, 51, 60
Sankara, male,	38	Siddhagavunda, male,	42
Sankarabhaṭṭa, male,	38	Siddhamatha, village,	71
Sankaradēva, son of Vṛshadēva, king of Népāl,	25, 26	Siddhapasetṭi, male,	71
Sankaragauda, warrior,	93	siddhāya, a term representing quit-rent due from a village or land,	38
Sankarappa, male,	89	Siddhēśvara, god,	61
Sankarurājagāru, male,	87	Sige, village,	64
Sankha, village,	3, 64	Simhanandi, Jaina guru,	51
Sankhatirtha, a stream near the village Pālya,	1	Singadēvaṇṇa, nāyaka, chief,	82
Sannagauda, chief of Hosavūr-nād,	100	Singanna, mule,	60
Śāntadēva, Jaina saint,	51	Singapadanāyaka, chief,	82
Santenālu, district,	52	Singārī, male,	47
Śāntidēva, Jaina guru,	51	Singimayya, male,	90
		Sira, village,	8, 79
		Siravattūr Venkatābhaṭṭa, male,	97
		Śītārāmabhaṭṭa, male,	81
		Sivadēva I, king of Népāl,	22, 25

	PAGE		PAGE
Sivadêva II, <i>king of Nêpâl</i> ,	25, 26	Śrîmushṇa, <i>place</i> ,	98
Sivamâra Saigoṭṭa, <i>Ganga king</i> ,	31, 88	Śrîpâladêva, <i>Jaina guru</i> ,	51
Sivanâḍu, <i>district</i> ,	62	Śrîpâlatraividyâ, <i>do</i> ,	51, 52
Sivappa Nâyak, <i>chief of Bednûr</i> ,	10	Śrîrangapura, <i>village</i> ,	85
Sivavarman, <i>king of Nêpâl</i> ,	25	Śrîrangarâya, <i>king of Vijayanagar</i> ,	36, 38, 82, 86, 89, 94
Sivunipura, <i>village</i> ,	47	Śrîrangarâyadêva <i>do</i> ,	40, 41
Sômadêva, <i>author of Abhilashitârtha-chintâman</i> ,	12	Śrîvachanabhûṣhaṇa, <i>a work on Śrîvai- shṇava religion by Pillai Lôkâchârya</i> ,	29
Sômagauḍa, <i>male</i> ,	60	Śrîvachanabhûṣhaṇâchârya, <i>Śrîvaishṇava teacher</i> ,	31
Sômajîya, <i>Saiva priest</i> ,	58	Śrîvijayadêva, <i>Jaina guru</i> ,	51
Sômaṇa, <i>warrior</i> ,	57	Subbaṇṇa, <i>male</i> ,	97, 98
Sômanâyakamma shrine, <i>a temple at Bêlûr</i> ,	38	Subbarâya, <i>a clerk in the palace at Mysore</i> ,	91
Sômapura, <i>village</i> ,	7	Subrahmanya, <i>figure in Sômêśvara temple at Sônapura</i> ,	7
Sômêśvaradêva, <i>Hoysala king</i> ,	43, 64	Sûdraka, <i>a heroic king</i> ,	60
Sômeya, <i>male</i> ,	56, 58	Sumatibhaṭṭâraka, <i>Jaina guru</i> ,	51
Sômpur, <i>village</i> ,	47	Suṇḍehali, <i>village</i> ,	47
Sômpura village,	97	Soragi, <i>principality</i> ,	94
Sôvagâvunḍa, <i>male</i> ,	101	Sirapura s. a. Dêvanûr, <i>village</i> ,	5
Sôvana, <i>warrior</i> ,	45	Sûryanârâyana, <i>image at Kabalî</i> ,	6
Sôvanâthimayya, <i>governor of Heragu</i> ,	54	Sûryavanîsi, <i>dynasty in Nêpâl</i> ,	22, 25
Sôvarasa Oḍeya, <i>minister of Vijayana- gar king Bukkanṇa Voḍeyar</i> ,	75	Svayambhulinga chaitya-bhaṭṭâraka, <i>god</i> ,	21
Sôyidêvadannâyaka, <i>general under Sômêśvara, Hoysala king</i> ,	43	Svayambhupurâṇa, <i>a Sanskrit work giving the history of Nêpâl</i> ,	21, 22, 25, 27
Śrîbhâṣhya, <i>a commentary on Vêdânta- sûtras by Râmânujâchârya</i> ,	29	Syed Ibrahim, <i>a general under Tipu</i> ,	9
Śrîdharayya, <i>male</i> ,	42		
Śrîkrishṇa, <i>signature of Mysore King Krishṇarâja Oḍeyar III</i> ,	81, 91		

T.

Tagare, <i>village</i> ,	43, 44, 45, 46	Temple of Gangâdharêśvara at Turu- vekere,	8
Tagarenâḍi, <i>district</i> ,	41, 43, 44, 45, 46	„ Hariharêśvara at Harihar,	8
Talakâḍu, <i>province</i> ,	51, 58, 60	„ Îśvara at Arasîkere,	8
Talavana, s. a. Talakâḍu,	50	„ Janârdana at Pâlîya,	1, 2, 36
talavârîke, <i>a tax probably intended for maintaining the village watchman</i> ,	63	„ Jaṭingarâmêśvara near Molkâlmuru,	8
Talekâḍunâḍu, s. a. Talakâḍu, <i>province</i> ,	58, 60	„ Kallêśvara at Kaṇṇagâḷa,	2, 3
Tâḷeyamraḍi, <i>place</i> ,	52	„ Kêśava at Kaṇṇagâḷa,	2, 3
Tammaḍiyarraru, <i>male</i> ,	42	„ „ called Râma's temple at Amgavallî,	3
Tammegauḍa, <i>male</i> ,	35	„ „ at Hârananallî,	8
Tapasi, <i>place of battle</i> ,	95	„ „ at Honnâvâra,	4
Taravûr Chennapagauḍa, <i>chief of Koyâranâḍ</i> ,	100	„ Kîrtinârâyana at Heragi,	7
Tâtâchârya, <i>a distinguished scholar in Mîmâṃsâśâstra who lived at Kanchî</i> ,	28	„ Lakshmîkânta at Dêvanûr,	5, 8
Tâtigollâ, <i>village</i> ,	71	„ Laksmînarasimha at Vighṇsante,	8
Taṭṭavâḍi, <i>province</i> ,	58, 60	„ „ at Bhadrâvati,	8
Tejavûr, <i>village</i> ,	64	„ Laksmînârâyana at Brahma- samudra,	6
Têkal, <i>village</i> ,	81, 82	„ Mallêśvara at Kaṇṇagâḷa,	2, 3
Têkalnâḍ, <i>province</i> ,	83	„ „ at Midigêsi,	8
Temple of Bîrêdêvaru at Honnâvâra,	4	„ Râmêśvara at Pâlîya,	2
„ Chennigarâya at Araluguppe,	9	„ Ranganâtha at Hirikaḍalûr,	3
„ Chennakêśava at Ambuga,	2	„ Saumyakêśava at Nâga- mangala,	8
„ „ at Hirikaḍalûr,	2	„ Siddhêśvara at Dêvanûr,	5
„ „ at Kausîka,	2	„ Śiva at Hirenalîlûr,	8
„ Chikkamma at Honnâvâra,	4		

	PAGE		PAGE
Temple of Sômesvara at Kabali,	5	Tipu, <i>Sultan of Mysore</i> ,	9, 10
" " at Sômapura,	7, 8	Tirumaladêva, <i>temple in the village</i>	
" " Tipurântakêśvara at Bel-		<i>Krishnâpura</i> ,	46
gâmi,	8	Tirumalagiri, <i>male</i> ,	94
" Varadarâjasvâmi at Hebbur,	9	Tiruvengalanâtha, <i>god</i> ,	74
" Venkataramanasvâmi at		Tiruvengalasvâmi, <i>god</i> ,	75
Dêvaragudipalli,	9	Tiruvenkata Râmânujâchârya, <i>Srî-</i>	
" " at Midigêsi,	8	<i>va ishâna author</i> ,	31
Tengale, <i>a sect of Srîvaishnava</i>		Tolalu, <i>village</i> ,	42, 43
<i>Brahmans</i> .	29	Tondëbhâvi, <i>village</i> ,	101
Tibbagauda, <i>male</i> ,	60	Torenâdî, <i>district</i> ,	52
Tibbanahalli, <i>village</i> ,	91, 92, 93	Traividyavidyâpâsi, <i>Jaina guru</i> ,	51
Timma, <i>warrior</i> ,	94	Tribhuvanamalla, <i>title of Vinayâditya</i> ,	
Timmagauda, <i>male</i> ,	35, 88	<i>Hoysala king</i> ,	40
Timmanâyanacheruvu, <i>tank</i> ,	87	Tribhuvanaśaktipandita, <i>male</i> ,	62
Timmapa Nâyaka, <i>chief</i> ,	75, 77	Trimûrti, <i>figure at Sômapura</i> ,	7
Timmappaiya, <i>male</i> ,	91	Trisanku, <i>king</i> ,	33
Timmayanâyaka, <i>male</i> ,	85	Tulunâdu, <i>province</i> ,	50
Tippayya, <i>an officer of customs</i> ,	69, 89	Tuluvala, <i>place</i> ,	40
		Turuvêkere, <i>town</i> ,	8

U.

Uchchangi, <i>fort and province</i> ,	50, 51	Upadhmânîya, <i>shape of, in early</i>	
Udayadêva, <i>son of Vasantadêva</i>		<i>period</i> ,	27, 28
<i>king of Nêpâl</i> ,	25, 26	Upagupta, <i>teacher of Asôka</i> ,	21
Udayâditya, <i>Hoysala prince</i> ,	50, 60	Uramerinâd, <i>province</i> ,	71
Uddingapâla, <i>male</i> ,	60, 61	ûrmi, <i>a philosophical term used to</i>	
Udipi, <i>a town in South Kanara district</i> ,	11	<i>denote six passions, grief, illusion,</i>	
Ugani, <i>village</i> ,	66	<i>old age, death, hunger, and thirst</i> ,	30
Umâdêvi, <i>queen of Ballâla II, Hoysala</i>			
<i>king</i> ,	38, 61		

V.

Vadahalai, <i>a sect of Srîvaishnavas</i> ,	29	Venkataramanadêvarabetta, <i>hill near</i>	
Vaddasetti, <i>male</i> ,	62	<i>Guttahalli</i> ,	69
Vâdibhasimha, <i>Jaina guru</i> ,	51	Venûru Venkatanarasimhâchârya, <i>male</i> ,	98
Vâdirâjadêva, <i>Jaina guru</i> ,	51	Vibhuvvarman, <i>king of Nêpâl</i> ,	25
<i>vajra-baisunige</i> , <i>a word probably mean-</i>		Vighnasante, <i>village</i> ,	8
<i>ing a fan of honour</i> ,	100	Vijayanagar, <i>capital and kingdom</i> ,	38, 75,
Vajagerehalli, <i>village</i> ,	56	<i>76, 77, 78, 79, 82, 84, 89, 90, 94, 97, 98,</i>	
Vâlmiki, <i>sage</i> ,	30, 31		100
Vallûr, <i>district</i> ,	50	Vikramâditya, <i>king</i> ,	51
Vâmadêva, <i>male</i> ,	56	Vikrama Vihâra, <i>a monastery in Benares</i> ,	21
Varalâ, <i>wife of Manjusri</i> ,	21	Vinayâditya, <i>Hoysala king</i> ,	39, 40, 50, 60
Varamuni, <i>Srîvaishnava teacher</i> ,	32	Vîraballâla, <i>Hoysala king</i> ,	44, 51, 54, 60,
Vardhamânasvâmi, <i>Jaina saint</i> ,	51		61, 93
Vasantasena, <i>son of Mahadêva, king of</i>		Vîraballâla II, <i>Hoysala king</i> ,	52, 58
<i>Nêpâl</i> ,	25	Vîraballâlâdêva, <i>Hoysala king</i> ,	45, 46, 58
Vasishtha, <i>sage</i> ,	30, 31	Vîraballâludêva, <i>Hoysala king</i> ,	44
Vâsupûjya, <i>Jaina saint</i> ,	51, 52	Vîrabhadra, <i>male</i> ,	47
Vatsûdêvi, <i>queen of Svadêva II</i> ,	25	Vîra Bommarasar, <i>chief of Bâvûr</i> ,	102
Vêdântadêśikar, <i>Srîvaishnava teacher</i> ,	29	Vîrâchâri, <i>male</i> ,	42
Vêlapura, <i>s. a. Bêlûr, division</i> ,	38	Vîra Kampanna Odeyar, <i>Vijayanagar</i>	
Venkatanarasimhâchârya, <i>male</i> ,	98	<i>prince</i> ,	76
Venkatapatirâya, <i>Vijayanagar king</i> ,	84	Vîrammâji, <i>queen of Bednûr</i> ,	10
Venkataramana, <i>god</i> ,	69, 74	Vîraṇa, <i>warrior</i> ,	67



	PAGE		PAGE
Vīra Narasappa Voḍeya, <i>king of Vijayanagar</i> ,	72	Vishṇuvardhana, <i>image at Bēlūr</i>	7
Vīra Nārasimhadēva, <i>Hoysala king</i> ,	65	Viśvabāhu, <i>preceptor of Parvatarāja</i> ,	21
Vīra Nārasingadēva, <i>Hoysala king</i> ,	66	Viśvāmītra, <i>sage</i> ,	31, 33
Vīraṇṇavoḍeyar, <i>Lingāyat priest</i> ,	86	Viśvanāthasetṭi, <i>merchant</i> ,	101
Vīrapadēvaru, <i>god</i> ,	42	Vītahavya, <i>sage</i> ,	33
Vīrapa Nāyaka, <i>chief</i> ,	77	Vīthālēśvara, <i>god</i> ,	86
Vīrappagauḍa, <i>male</i> ,	47	Vīṭṭapparasar, <i>an officer under the Rāshtrakūṭa prince Kambayya</i> ,	88
Vīrappa Voḍeyar, <i>chief</i> ,	76	Viyamman, <i>male</i> ,	71
Vīrāṭarājanagara, <i>s. a. Hānagal, fort</i> ,	50	Vōjabegāvunḍi, <i>wife of Bijjagāvunḍa</i> ,	40
Vīrāṭarājapura, <i>do</i>	51	Vṛishadēva, <i>son of Rudradēva, king of Nēpāl</i> ,	25, 26
Virupayya Voḍeyar, <i>chief</i> ,	74	Vyāsa, <i>sage</i> ,	30, 31
Vishṇu or Vishṇuvardhana, <i>Hoysala king</i> ,	7, 45, 50, 57, 60, 62		

Y.

Yādava, <i>race</i> ,	46, 51, 58, 60	Yelavahalli, <i>village</i> ,	84
Yajamān Karibasavayya, <i>male</i> ,	99, 100	Yeleyūr, <i>village</i> ,	101
Yalabarige, <i>village</i> ,	92	Yeluvaladasīme, <i>division</i> ,	52
Yalahaka Malleyanāyaka, <i>male</i> ,	101	Yōgānarasimba, <i>god</i> ,	2, 5
Yānametṭalahalli, <i>village</i> ,	89	Yōgappa, <i>male</i> ,	98, 99

